THE SACRED BOOKS AND EARLY LITERATURE OF THE EAST

WITH HISTORICAL SURVEYS OF THE CHIEF WRITINGS OF EACH NATION

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THE SACRED BOOKS AND EARLY LITERATURE OF THE EAST

VOLUME III

ANCIENT HEBREW

THE EARLIEST REMAINS
THE TALMUD

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PARKE, AUSTIN, AND LIPSCOMB, INC.
NEW YORK LONDON

"Let there be light."—GENESIS I, 3.

"There never was a false god, nor was there ever really a false religion, unless you call a child a false man."—MAX MÜLLER.

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SACRED BOOKS AND EARLY LITERATURE OF THE ANCIENT HEBREWS

INTRODUCTION

THE OLD TESTAMENT AND THE TALMUD: THE TWO MIGHTY TREASURE-HOUSES OF HEBRAIC THOUGHT

IT can not be too often emphasized that the chief ancient literature of the Hebrews is the Old Testament of the Bible. The Christian world has so completely adopted this volume as its own that the unprofessional reader is apt to overlook the Bible's original character. It is not one book, but a collection of books. It includes every written word that the Hebrews preserved from their period of independence; that is, from the days before Nebuchadrezzar carried them captive to Babylon (587 B.C.). It also includes the chief books of the later priestly State which flourished under the protection of the Persian conquerors and submitted to the domination of Rome. Hence the Bible is not merely a part of Hebrew literature, but the whole of that literature from its beginnings down to about 200 B.C.

The wonderful books of the Bible are, fortunately, within easiest access to every modern reader; and hence are not reprinted in this present series. But the reader who seeks to take with us a comprehensive view of the entire teachings and writings of the mysterious and meditative East must keep in mind that the Bible stands preeminent among them all.

This would be true even if we set aside for the moment our faith in the direct inspiration of the words of the Bible and looked upon it, as we have here looked upon other literatures, solely as the surviving record of the thought and his-

tory of an antique race. Viewed in this way, the Bible presents us with, first, a clear statement of the Hebrews' religious belief as to God, the creation, and the duties of man toward God and toward his fellows. This is recorded in manuscripts, some of which may date back to Moses (1325 B.C.), but which are chiefly of the centuries ranging between 800 and 400 B.C. They are thus a voice speaking from the time of Assyria's power and of Egypt's decay. They tell with splendid solemnity of God's eternal existence and universal power. They have conceived also his absolute righteousness and the wisdom and tenderness of his care for man. They had thus reached a far higher vision than the Assyrians, or even than the Egyptians at their best. True, the Hebrews still thought of the universal deity as being chiefly interested in the Hebrew people. They accounted themselves a "chosen race." But this was little more than an expression of the racial confidence that they were better than other nations, and hence fitter to be "chosen"— a state of faith not wholly unknown among modern peoples.

Another momentous thought in which this Hebraic teaching rose beyond any of its contemporaries was its close association of religion and morality, its realization that an omnipotent God would demand of men not only reverence for him, but consideration for their fellow men. Not always do the early Hebraic books rise to this far-visioned view of the identity of justice and divinity. Yet on the whole the teaching is there. And one of the proudest Jewish claims for the Talmud, their later sacred book, is that in the Talmud this thought, that our duty to our fellows is identical with our duty to God, stands out clearly as the chief teaching. In the words of Rabbi Hillel, the great forerunner of Jesus: "What is displeasing to thee, do not to thy fellow men: that is the whole Law." Surely such words are but one step removed from the teaching of Jesus: "Thou shalt love thy neighbor as thyself." Yet it was the taking of that one step that separated Jesus from his race. As a matter of literature, that step still separates the Old Testament and the Talmud from the Gospels of Christianity.

In addition to soaring thus above the religious thought of surrounding nations, the books of the Old Testament gave to the Hebrews a knowledge of their own history far exceeding that of other races. The books record the Hebrews' descent from the old Babylonians, or rather Akkadians, of the city of Ur, their journeyings in Palestine and Egypt and Sinai, their building of a strong kingdom under David, and its gradual decline and overthrow. This tale has recently been corroborated at many points by comparison with the rediscovered records of Babylon and Egypt. Historically speaking, its narrative may possibly be exaggerated in parts, but it is based on proved facts.

It is usual to discriminate two other classes of books among those which constitute the Hebrew scriptures. These are the prophetic books, which are sermons urging the people to purer and firmer obedience to God, and the poetic books. The latter, from the literary standpoint, possess especial interest. The Hebrews had developed a poetic art superior to that of any of their neighbors; and so high and thoughtful was the spirit of their songs that the Book of Psalms holds probably as potent an influence on the lives of men to-day as it has ever done.

For yet another reason the songs of the Bible call for notice here. Some of them are very old, obviously older than the books in which they are included. It has been the general experience of mankind that poetry will be kept alive in memory from an earlier era than prose; for the latter requires written books for its preservation. No one would presume to speak positively in saying that one part of the Bible is the oldest; but of some of these songs we may at least say that the evidence of their age is clear and that they are probably contemporary with the events they celebrate. Hence they rank among the earliest records of Hebrew thought; and on this ground we have reprinted one or two of them at the beginning of our volume.

When we look outside of the Bible for the writings of this early Hebrew period we are amazed at their scarcity. Many other books must have been composed, many tablets

inscribed. So complete, however, was the destruction wrought upon the Hebrew cities by Assyrians, Babylonians, Egyptians, Romans, and the gnawing tooth of time, that nothing except the heroically sheltered "Sacred Scriptures" survived — nothing, that is, except two brief inscriptions, trifling in themselves, valuable solely as curios, as the only ancient Hebrew texts outside the Bible. These are the Moabite stone and the Siloam inscription. Both of them are given here.

When from the early Hebrew we turn to that of about the time of Christ, we meet that remarkable successor of the Old Testament, the Talmud. To this great work the main portion of our volume is devoted. As a matter of manuscripts the oldest portion of the Talmud, called the Mishna, or the elder Talmud, was perhaps not written down until about the year A.D. 550; but wholly reliable Jewish tradition tells us that it was organized and arranged by Rabbi Judah, who died in A.D. 219.

Rabbi Judah is so famed for his work upon the Talmud that he is often called "The Rabbi," as being above all others. What he did was to incorporate in this official priestly series of treatises all the accepted religious law of his people in his time. The Jewish tradition is that the laws had existed since the time of Moses, that God gave to Moses not only the written law of the older Biblical books but also a number of unwritten laws, and that these were handed down from priest to priest. Thus they continued as a well-known verbal law until the final destruction of Jerusalem by the Romans and the consequent driving forth of the Jews as wanderers over the earth. Then Rabbi Judah saw that the unwritten law was becoming confused, and he set it down for preservation in the elder Talmud.

Naturally the work of Rabbi Judah was one of selection; there were treatises on religious themes which he did not accept as authoritative and did not include in his Talmud. There was also an ever-growing, changing mass of human opinion among the Jews. Hence, as the centuries passed, later rabbis added notes to his work, comments, criticisms,

old legends explaining the reasons for Rabbi Judah's text, or the meanings underlying it. After a time later generations came to regard these annotations as almost as authoritative and sacred as the first text. They were incorporated with it as the younger Talmud, or Gemara. Hence we have to-day a Talmud consisting of the Mishna and Gemara, or text and commentary. In this later form the Talmud dates from about A.D. 427, and its chief editor or compiler was Rabbi Asche of Babylonia.

This brings us to the interesting fact that there are really two Talmuds, or two versions of it. One of these was preserved by the rabbinical schools of Palestine, the other by those of Babylon. The Babylonian Talmud, owing largely to the labors of Rabbi Asche, is much fuller than that of Palestine, which is commonly called the Jerusalem Talmud. Hence modern readers, whether Jew or Gentile, have given much more consideration to the Babylonian version. It is the one adopted for this volume, though with occasional reference to or additions from the Jerusalem version.

There is yet another division in the Talmud. Rabbinical teaching discriminates sharply between its laws and its illustrations of them, its Halacha and its Haggada. These may appear either in Mishna or Gemara; but each Halachoth, or single law, wherever found, is accepted literally and followed exactly. Moreover, the Halacha are always written in the Aramaic language. The classic Hebrew tongue had gradually fallen out of use among the Jews, and the mass of them spoke the common Syrian or Aramaic tongue. Hence when the Talmud has a law to lay down, it does so in the common speech that every man could understand. When it turns to argument and dispute and explanation, it more often employs the ancient Hebrew of the Bible, the language known only to priest and scholar of the Talmud's days.

Our book gives a separate section to the best known of the Ḥalacha, including the directions by which Jewish holy days are still conducted in our time. Mainly, however, this volume devotes itself to the Haggada, the tales and traditions of the Talmud. These, which are drawn almost wholly

from the Gemara, form to the ordinary reader much the more interesting part of the Talmud. The Mishna gives us a mass of ceremonial laws dealing chiefly with minute details of religious celebration, like the book of Leviticus in the Bible. The Gemara preserves old legends, old beliefs, a thousand side lights on the Bible story, ten thousand pictures of human nature, old but ever new. Hence it is to the Gemara that our present volume gives most space. The more celebrated treatises of the Mishna are given that the reader may weigh them for himself, but the bulk of the volume is given to the stories, proverbs, and meditations of the Gemara.

THE EARLIEST REMAINS

THE BIBLE SONGS

"Let there be light."

— GENESIS I, 3.

"Fools see only the garment of the Torah [the Five Bible Books of Moses], the more intelligent see the body, the wise see the soul."

— RABBI SIMEON BEN YOHAI.

THE EARLIEST REMAINS

(INTRODUCTION)

THE oldest fragments of Hebrew that have come down to us are some of the songs which have been incorporated in the Bible. Throughout the Biblical narrative we come again and again to the phrase that some one "sang this song," and in many cases this must imply that the song had existed before the narrative, that the writer of the latter, having told of the origin of some well-known chant, then inserted the chant itself. Indeed, if we are to take the Bible with exact literalness, then the oldest words ever heard on earth, preserved to us from the first flash of its creation, are those of the stupendous command of God in the opening chapter of Genesis, "Let there be light." With this command creation began; and under this command the progressive creation of higher forms and higher thought is still advancing. They are the words which we have chosen as the motto of this series.

The first piece of poetry we come to in the Bible, the first section of connected lines presented as the actual remembered words of a person of an earlier time, is the lament of Lamech, the father of Noah. This brief chant is thus offered us as a fragment of antediluvian poetry, preserved in memory from before the deluge. As such it holds the opening place in this volume. The chant is certainly very old. Its Hebrew wording can no longer be clearly understood; our best Biblical scholars hesitate as to its meaning; its connection with its context is so slight that legends have been invented to explain its sense. So that, if we accept this lament as the oldest piece of Hebrew literature extant, we may not be far astray.

In similar fashion we can cull several other venerable songs from the Bible text. Most celebrated among them,

though with no convincing literal proof of its being an actual contemporary of its theme, is the "Song of Moses and the Israelites" over the destruction of Pharaoh's army. Composed in words much more decisive in their evidence of age is the "Song of Deborah." Our most critical scholars accept this latter as a very early chant, probably actually sung by Deborah, the prophetess and poetess, in her joy over the victory she describes. The song dates therefore from about 1200 B.C. and is the first Biblical piece of which we can speak thus positively. Both of these splendid and vigorous pæans of triumph are given here to recall to Bible readers the Hebrew literature at its best. In spirit, at least, those early songs soar far above the stiffer phrasing and exactly settled priestly law of the Talmud.

Our two other specimens of the older Hebrew are drawn from outside the Bible, and are only noteworthy as being the sole fragments that have thus survived. The first is called the Moabite stone. It is a large flat stone or monument such as Babylonian and Egyptian conquerors sometimes set up to celebrate their victories. This one, however, was erected by a lesser conqueror, by Mesha, a king of Moab, about 850 B.C., to record his victories over the Israelites. Moab was the land immediately east of Palestine between the Dead Sea valley and the Arabian desert. The Moabites are often mentioned in the Bible as close akin to the Hebrews, being the descendants of Lot, Abraham's nephew. We know now from Mesha's stone that they even spoke the Hebraic tongue.

The stone was found half a century ago by Biblical explorers in the Holy Land. In its remote and desolate valley it had been sheltered unharmed for over twenty-five centuries; its discovery resulted in its destruction. The neighboring Arabs, being impressed by eager explorers with the value of the stone, conceived the somewhat childish scheme of breaking it up so as to sell the pieces one by one. Several, but not all, of the resulting fragments have been rescued; so that now for our knowledge of the inscription we are partly dependent upon the rough copies of the stone taken

by those who first saw it as it stood, after the lapse of all these centuries, reposing in its somber and secluded dignity.

The other surviving Hebraic record, the Siloam inscription, is even more fitted to bring a somber smile when we contrast its simple character with the centuries during which it has outlasted greater things. On the outskirts of Jerusalem, far back in the days of Hebrew independence, a tunnel was cut to carry the brook Siloam into the city; and the engineer, proud of his success in boring the long distance underground, carved within the tunnel, near its exit into the Pool of Siloam, the record of his work. This carving was found some thirty odd years ago by some adventurous little boys creeping up the tunnel from the pool. The inscription does not seem to be official; it is carelessly scrawled, and contains no names or dates. Moreover, the ages have blurred it somewhat. Yet the careless phrases are still readable, except for one Hebrew word so old that its meaning has been forgotten.

THE EARLIEST REMAINS

THE LAMENT OF LAMECH[1]

(AN ANTEDILUVIAN CHANT)

Adah and Zillah, hear my voice;
Ye wives of Lamech, harken unto my speech;
For I have slain a man for wounding me,
And a young man for bruising me:[2]
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

[1] This and the following Bible songs are taken from the latest form of the "Revised Version," 1901. They differ slightly from the Authorized Version of King James, as they are translated with closer accuracy to the Hebrew.

[2] Possibly this couplet should read as it was formerly read: "I have slain a man to my wounding, And a young man to my hurt." Possibly also it is really a future threat, "I will slay," etc.

In the Bible this chant has no explanation, and no introduction, except the naming of Lamech and his wives and children, and then the phrase, "And Lamech said unto his wives." To explain the chant Jewish tradition later told that Lamech had slain Cain. Lamech, the story says, was blind and was passing through a forest with his son Tubal-cain, when they heard a noise as of a wild animal. The son guided the father as to where to aim, and Lamech discharged an arrow. The noise had really been made by Cain crouching in a thicket, and the arrow killed him. Thereat Lamech in wrath at his son struck the lad too heavily; or perhaps in blind anguish beating his hands together he caught his son's head unwittingly between his huge fists. In either case Tubal-cain was killed, and Lamech made this song of sorrow for his two victims. This story obviously does not fit with our more modern translation of the lines. Their wording is obscure at best.

SONG OF MOSES AND THE ISRAELITES

I will sing unto Jehovah, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.

Jehovah is a man of war:
Jehovah is his name.
Pharaoh's chariots and his host hath he cast into the sea;
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

Thy right hand, O Jehovah, is glorious in power.
Thy right hand, O Jehovah, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest
them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea.

The enemy said,
I will pursue, I will overtake, I will divide the spoil;
My desire shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

Who is like unto thee, O Jehovah, among the gods?
Who is like unto thee, glorious in holiness,

Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy loving-kindness hast led the people that thou
hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.

The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the chiefs of Edom dismayed;
The mighty men of Moab, trembling taketh hold upon them;
All the inhabitants of Canaan are melted away.

Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Jehovah,
Till the people pass over that thou hast purchased.

Thou wilt bring them in, and plant them in the mountain of
thine inheritance,
The place, O Jehovah, which thou hast made for thee to
dwell in,
The sanctuary, O Lord, which thy hands have established.
Jehovah shall reign forever and ever.

THE SONG OF DEBORAH

For that the leaders took the lead in Irsael,
For that the people offered themselves willingly,
Bless ye Jehovah.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto Jehovah;
I will sing praise to Jehovah, the God of Israel.
Jehovah, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains quaked [1] at the presence of Jehovah,[2]
Even yon Sinai at the presence of Jehovah, the God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.[3]
The rulers ceased in Israel, they ceased,[4]
Until that I Deborah arose,
That I arose a mother in Israel.

They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people: [5]

1 Or, "flowed down."
2 Or, "the caravans ceased."
3 Hebrew, "crooked ways."
4 Or, "the villages were unoccupied."
5 Or, "Ye that offered yourselves willingly among the people, bless," etc.

Bless ye Jehovah.
Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers,[6] in the places of drawing water,
There shall they rehearse the righteous acts of Jehovah,
Even the righteous acts of his rule in Israel.[7]
Then the people of Jehovah went down to the gates.

Awake, awake, Deborah;
Awake, awake, utter a song:
Arise, Barak, and lead away thy captives, thou son of Abinoam.
Then came down a remnant[8] of the nobles and the people;[9]
Jehovah came down for me against[10] the mighty.
Out of Ephraim came down they whose root is in Amalek:
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,[11]
And out of Zebulun they that handle the marshal's staff.[12]

And the princes of Issachar[13] were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why sattest thou among the sheepfolds,
To hear the pipings for the flocks?

[6] Or, "Because of the voice of the archers . . . there let them rehearse."

[7] Or, "toward his villages."

[8] Or, "Then go down, O remnant, for the nobles . . . O Jehovah, go down for me against the mighty." Or, "then made he a remnant to have dominion over the nobles and the people; Jehovah made me have dominion over the mighty."

[9] Or, as otherwise read, "the people of Jehovah came down for me against (or, among) the mighty."

[10] Or, "among."

[11] Or, "lawgivers."

[12] Or, "the staff of the scribe."

[13] Or, "my princess in Issachar."

At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond the Jordan:
And Dan, why did he remain in ships?
Asher sat still at the haven [14] of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
From heaven fought the stars,
From their courses they fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.[15]
Then did the horsehoofs stamp
By reasons of the prancings, the prancings of their strong ones.
Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof.
Because they came not to the help of Jehovah,
To the help of Jehovah against [16] the mighty.
Blessed above women shall Jael be,
The wife of Heber the Kenite;
Blessed shall she be above [17] women in the tent.
He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the tent-pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head;

14 Or, "shore."
15 Or, "thou hast trodden down strength."
16 Or, "among."
17 Or, "of."

Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.[18]

Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels [19] of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,[20]
Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks of the spoil?

So let all thine enemies perish, O Jehovah:
But let them that love him be as the sun when he goeth forth in his might.

[18] Or, "overpowered."
[19] Hebrew, "steps."
[20] Or, "Yet she repeateth her words unto herself."

THE MOABITE STONE [1]

I am Mesha of Dibon, King of Moab, son of Chemosh-melekh. My father reigned thirty years over Moab and I succeeded him, and I erected this sanctuary of Chemosh in Khorkhah in commemoration of my victory over hostile kings, because Chemosh gave me victory and vengeance over all my enemies.

When Chemosh was angry with his land, Omri, King of Israel, held Moab in subjection for many years; and his son succeeded him, and he also purposed to subdue Moab. This was in my days. But I avenged myself upon him and upon his house, and Israel finally lost all power over Moab.

Omri annexed the land of Medeba, and for forty years, his reign and half his son's reign, it was occupied by Israel, but Chemosh restored it to Moab in my days.

I extended and fortified Baal-meon, where I made the reservoir, and Kirjathaim.

From of old the Gadites occupied the land of Ataroth; and the King of Israel fortified Ataroth, but I besieged and took it, and massacred all the population to gratify Chemosh and Moab. I removed thence the altar-hearth of Dawdoh [2] and transferred it to the temple of Chemosh at Kerioth; and I settled in Ataroth the men of Sharon and the men of Makharath.

Chemosh said to me, "Go and take Nebo from Israel"; and I went by night, and assaulted it from daybreak till noon, and I took it, and massacred all the inhabitants, seven thou-

[1] This and the following translation are from Prof. W. Bennett's book, "The Moabite Stone." The translation of King Mesha's words is somewhat free, being meant to carry the sense to the reader, not the exact phrasing.

[2] Dawdoh is a god not mentioned elsewhere, and apparently not the same as Jehovah. The name in its Hebrew spelling bears a striking similarity to "David."

sand men and boys, and women and girls and slave-girls, because I had vowed to destroy it utterly in honor of Ashtor-Chemosh. And I took thence the altar-hearths of Jehovah and transferred them to the temple of Chemosh.

Then the King of Israel fortified Jahaz, and made it his headquarters while he fought against me, but Chemosh drove him out before me. I took the fighting men of the two hundred clans of Moab, and led them against Jahaz and took it, to annex it to the territory of Dibon.

I extended and fortified Khorkhah, providing it with walls and gates and towers, and a palace, and, in the midst of the city, reservoirs. There were no cisterns in Khorkhah, and I bade every householder provide a cistern in his own house. I used the Israelite prisoners as laborers for my public works at Khorkhah.

I made the road by the Arnon, and I extended and fortified Aroer, and Bathbamoth that had been destroyed, and Bezer that was in ruins. In the royal district of Dibon there were fifty clans, and a hundred in the newly conquered towns and their territory. I extended and fortified Medeba and Beth-diblathaim. And as for Beth-baal-meon there I placed shepherds . . . sheep of the land . . . and Horonaim, wherein dwelt . . . and . . . Chemosh said to me, "Go down, attack Horonaim," and I went down . . . Chemosh in my days, and Eleadeh whence . . . and I . . .

THE INSCRIPTION OF SILOAM

. . . the boring. Now this was the manner of the boring. While yet . . .[1]

The pick each toward his fellow; and while there were yet three cubits to strike through, the voice of each was heard

Calling to his fellows, for there was ZDH[2] in the rock on the right hand . . . and on the day of the

Boring, the hewers struck through each opposite his fellow, pick to pick, and came

The waters from the spring to the pool, 1,200 cubits. And 100

Cubits was the height of the rock above the head of the hewers.

1 There are six lines to the inscription as here shown, but the opening and close of the first line are worn away.

2 This word is not found in later Hebrew. It may mean a "crack," a "fissure." The borers were working inward from either end of the 1200-cubit tunnel. Perhaps the borings did not strike each other exactly, but they were so near that a crack in the rock, or perhaps a noise, made them realize how near they were and strike through at the right spot. The incident was thought worth recording.

THE TALMUD

THE MISHNA

(OR ELDER TALMUD)

"What is displeasing to thee, do not to thy fellow man; this is the whole Law, the rest is but commentary."

—RABBI HILLEL, IN THE TALMUD.

THE TALMUD

THE MISHNA

(INTRODUCTION)

THE word "Talmud" means "the study," that is, the material to be studied. "Mishna" means the same, only it springs from another root-word which perhaps throws more emphasis on memorizing. Hence a frequent though fanciful derivation connects Mishna with repetition, makes it "the material to be repeated" and so memorized. At any rate the Mishna is thus emphasized as being the part of the Talmud "study" which is to be most studied. Let us seek this center within a center.

If one looks into a Hebrew copy of the Talmud, he finds what to the casual reader will seem a most strange-looking page. In the center of it is a small spot of clearly written or printed text. All around this is a smaller text, a sort of collection of notes, disconnected, sometimes reaching far, far off, both in space and thought, then stopping abruptly, or starting off from the central thought in a new direction. On some pages there are but a few lines of this outer, scattered text. On others it crowds close and full and tiny over all the page, and perhaps flows onward into space beyond. The solid central text constitutes the Mishna, or elder Talmud. The wandering commentary is the Gemara, or later Talmud.

The spirit of the Mishna is expressed in the four-square, concentrated character of its central spot of text. It is direct, unyielding, sometimes so condensed as to be hard to understand. It flatly lays down a series of laws, quoting them on the authority of former rabbis, to whom it is constantly referring. It is Rabbi Judah's condensation not only of earlier-written books, but of all the unwritten law which

he and his people believed to have come down to them from Moses. The Gemara, again, is like its text, free-flowing and argumentative and full of quaint surprises. Sometimes a passage will almost directly contradict another passage; and then a later rabbi will make a note of this and bring the two together, seeking to adjudicate their quarrel without contradicting either, harmonizing them by the most subtle and hair-drawn distinctions and explanations. There is matter here to delight the soul of the most argumentative of dialecticians.

In our volume we have sought first to take the reader back to the earliest Talmud by giving him several of the Mishna in their original, unannotated form. The Talmud as a whole consists of six large "books," called familiarly by Hebrews, the "Six." Of these the first is called "Plants," or the "Order of Seeds"; for its general theme is agriculture in its relation to religion and to religious offerings to the priests. But this title only covers loosely the matter in the book, for the opening treatise is "On Blessings," and regulates the hours and the forms of prayer. Eleven treatises are included in the book of Order of Seeds, and the other books are of about equal size, so that the Talmud holds sixty-three of these treatises in all. The Mishna of each constitutes some eight or a dozen brief chapters. Some of these have no Gemara, while in other cases the commentary will swell the chapter almost to a volume by itself.

The opening Mishna, the treatise "On Blessings," is here given by itself without the subsequent Gemara. We thus face what is presumably the earliest work of the great Rabbi Judah. Then follow some of the other best-known Mishna: that of "Sabbath," which opens the second book of the Talmud, that on the "Day of Atonement," that on the "Sanhedrin" or priestly law council, and, last of all, the treatise on "The Fathers," a sort of biographical record of the great teachers who had been passing down the law since the days of Moses. This includes the teachings of Hillel, famous as the forerunner and possible instructor of Jesus. Of all the Mishna this of "The Fathers" holds by far the most interest for a modern reader.

THE TALMUD

Book I, Treatise I

ON BLESSINGS

CHAPTER I

Mishna 1. "From what time do we recite the Shemah [1] in the evening?" "From the hour the priests [2] enter the temple to eat their heave offerings, until the end of the first watch." [3] The words of R. Eleazar; but the Sages say "until midnight." Rabban Gamaliel says, "until the pillar of the morn ascend." It happened that his sons came from a banquet. They said to him, "We have not yet said the Shemah." He said to them, "If the pillar of the morn be not yet ascended, you are bound to say it; and not only this, but all that the Sages say, 'till midnight,' they command till the pillar of the morn ascend." The burning of the fat and members they command "till the pillar of the morn ascend." And all offerings, which must be eaten the same day, they command "till the pillar of the morn ascend." If so, why do the Sages say "until midnight"? "To withhold man from transgression."

Mishna 2. "From what time do we recite the Shemah in the morning?" When one can discern betwixt "blue and white," R. Eleazar says "betwixt blue and leek green." And it may be finished "until the sun shine forth." R. Joshua says "until the third hour." [4] For such is the way

[1] The Shemah is a prayer taken from the Bible. "Hear, O Israel, the Lord our God is one Lord." etc. (Deut. vi. 4–9, xi. 13–21; Numb. xv. 37–41). Evening prayer might be said after 12.30 P. M. (Acts x. 9).

[2] Priests who were legally unclean. (Lev. xxii. 7.)

[3] The Mishna begins the night at 6 P. M., and divides it into three watches of four hours each.

[4] The Mishna begins the day at 6 A. M. The third hour is 9 A. M.

of royal princes to rise at the third hour. He who recites Shemah afterward loses nothing. He is like a man reading the Law.

Mishna 3. The school of Shammai say that in the evening all men are to recline when they recite the Shemah; and in the morning they are to stand up; for it is said, "when thou liest down and when thou risest up." [5] But the school of Hillel say "that every man is to recite it in his own way"; for it is said "when thou walkest by the way." [5] If so, why is it said, "when thou liest down and when thou risest up"? "When mankind usually lie down, and when mankind usually rise up." R. Tarphon said, "I came on the road, and reclined to recite the Shemah according to the words of the school of Shammai, and I was in danger of robbers." The Sages said to him, "thou wast guilty against thyself, because thou didst transgress the words of the school of Hillel."

Mishna 4. In the morning two blessings are said before the Shemah, and one after it; and in the evening two blessings before and two after it, one long and one short.[6] Where the Sages have said to lengthen, none is allowed to shorten; and to shorten none is allowed to lengthen: to close, none is allowed not to close; not to close, none is allowed to close.

Mishna 5. We commemorate the departure from Egypt at night; said R. Eleazar, son of Azariah, "truly I am a son of seventy years, and was not clear that thou shouldst say the departure from Egypt at night until the son of Zoma expounded, 'that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life'; [7] the days of thy life are days; all the days of thy life include the nights." But the Sages say, "the days of thy life are this world; all the days of thy life include the days of the Messiah."

[5] Deut. vi. 7.

[6] A long blessing begins and ends with "Blessed art Thou, O Lord"; a short blessing only ends with these words.

[7] Deut. xvi. 3.

CHAPTER II

1. "If one who is reading in the Law when the time comes for praying intends it in his heart?" "He is free." "But if not?" "He is not free." "At the end of the sections one salutes out of respect, and responds; but in the middle of a section he salutes from fear, and responds." Such are the words of R. Mair. R. Judah says, "In the middle he salutes from fear, and responds out of respect; at the end he salutes out of respect, and repeats peace to every man."

2. The intervals of the sections are between the first blessing and the second — between the second and "Hear, O Israel"; between "Hear" and "it shall come to pass;" [8] between "and it shall come to pass" and "and he said"; [9] between "and he said" and "it is true and certain." [10] Said R. Judah, "between 'and he said' and 'it is true and certain,' none is to pause." R. Joshua, the son of Korcha, said, "Why does the section "Hear," etc., precede "and it shall come to pass"? "That one may take on himself the kingdom of heaven, before he take on himself the yoke of the commandments." Why does the section "and it shall come to pass" precede "and he said"? "Because 'and it shall come to pass' may be practised by day and by night; [11] but 'and he said,' etc., only by day." [12]

3. He who recites the Shemah so as not to be audible to his own ears is legally free.[13] R. José says "he is not legally free." "If he has said it without grammar and pronunciation?" R. José says "he is legally free." R. Judah says "he is not legally free." "If he said it irregularly?" "He is not legally free." "In recitation he mistook?"

[8] Deut. xi. 13–21.

[9] Numb. xv. 37–41.

[10] Because in Jer. x. 10 it is written, "But the Lord is the true God," etc.

[11] Deut. xi. 19.

[12] Because it says, "that ye may look upon it," *i.e.*, "the fringe," Numb. xv. 39.

[13] When the expressions "free" and "not free" are used, they refer to the decisions of the Levitical Law. So also is it with the expressions "clean" and "unclean."

"He must recommence from the place where he mistook."

4. Laborers may recite the Shemah on the top of a tree, or of a wall, but they are not allowed to do so with the prayer.[14]

5. A bridegroom is exempted from reciting the Shemah on the first night of marriage, and, even until the expiration of the Sabbath if the marriage be not complete. It happened that Rabban Gamaliel recited on the first night. His disciples said to him, "Hast thou not taught us, our master, that a bridegroom is exempted from reciting Shemah on the first night?" He said to them, "I will not hear you, to deprive myself of the yoke of the kingdom of heaven even one hour."

6. He (R. Gamaliel) bathed on the first night of his wife's death. His disciples said to him, "Hast thou not taught us, our master, that a mourner is forbidden to bathe?" He said to them, "I am not like all other men; I am infirm."

7. When his slave Tabbi died, he received visits of condolence. His disciples said to him, "Hast thou not taught us, our master, that visits of condolence are not to be received for slaves?" He said to them, "My slave Tabbi was not like all other slaves; he was upright."

8. The bridegroom who wishes to recite the Shemah on the first night may recite it. R. Simeon, the son of Gamaliel, said, "not every one who wishes to affect the pious reputation can affect it."

CHAPTER III

1. He whose dead lies before him is exempted from reciting the Shemah — from the prayer — and from the phylacteries.[15] Those who carry the bier, and those who relieve them, and those who relieve the relief — those who go before the bier, and those who follow it, who are required for the bier — are exempted from reciting the Shemah. But those

[14] *I.e.*, the eighteen blessings called "Amidah."

[15] Phylacteries consist of texts of Scripture (Exod. xiii. 2–10, 11–17; Deut. vi. 4–9, 13–22) written on parchment and enclosed in a leather box. They are bound by thongs round the left arm and forehead.

not required for the bier are bound to recite it. Both parties are exempted from the prayer.

2. When they have buried the dead, and return, if they have time to begin and end the Shemah before they reach the rows of mourners, they must begin; if not, they must not begin. Of those standing in the rows, the inner mourners are exempt, but the outer ones are bound to recite the Shemah.

3. Women, slaves, and children are exempt from reciting the Shemah, and also from the phylacteries; but they are bound in the prayer, the sign on the door-post, and the blessing after food.

4. A man in his legal uncleanness is to meditate in his heart on the Shemah, but he is not to bless before, or after it. After his food he blesses, but not before it. R. Judah says "he blesses both before and after it."

5. If one stand in prayer, and recollect that he is in his uncleanness, he is not to pause, but to shorten the prayer. If he has gone down into the water to bathe,[16] and can go up, dress, and recite the Shemah before the sun shines forth, he is to go up, dress, and recite it. But he is not to cover himself with foul water, or with water holding matter in solution unless he has poured clean water to it. "How far is he to keep from foul water, or excrement?" "Four cubits."

6. A man in his uncleanness with a running issue, a woman in her uncleanness, during separation, and she who perceives the need of separation, require the bath. But R. Judah "exempts them."

CHAPTER IV

1. The morning prayer may be said till noon. R. Judah says "until the fourth hour." The afternoon prayer until the evening. R. Judah says "until half the afternoon." The evening prayer has no limit, and the additional prayers may be said all day. R. Judah says "until the seventh hour."

[16] Lev. xv. 16.

2. R. Nechooniah, son of Hakanah, used to pray when he entered the lecture-room, and when he went out he said a short prayer. The Sages said to him, "What occasion is there for this prayer?" He said to them, "When I enter I pray that no cause of offense may arise through me; and when I go out I give thanks for my lot."

3. Rabban Gamaliel said, "one must daily say the eighteen prayers." R. Joshua said "a summary of the eighteen." R. Akivah said, "if his prayer be fluent in his mouth, he says the eighteen; if not, a summary of the eighteen."

4. R. Eleazar said, "if one make his prayer fixed, his prayer is not supplications." R. Joshua said, "if a man travel in dangerous places, let him use this short prayer: 'Save, O Lord, thy people, the remnant of Israel; at every stage of their journey [17] let their wants be before thee. Blessed art thou, O Lord, who hearest prayers.'"

5. If one ride on an ass, he must dismount: if he can not dismount, he must turn his face; and if he can not turn his face, he must direct his heart toward the Holy of Holies.

6. If one be seated in a ship, or in a carriage, or on a raft, he must direct his mind toward the Holy of Holies.

7. R. Eleazar, the son of Azariah, said "the additional [18] prayers are only to be said in a public congregation." But the Sages say, "if there be a public congregation, or no public congregation." R. Judas said in his name, "in every place, where there is a public congregation, individuals are exempted from additional prayers."

CHAPTER V

1. Men should not stand up to pray, except with reverential head. The pious of ancient days used to pause one hour before they began to pray, that they might direct their hearts to God. Though the king salute, one must not respond; and though a serpent wind itself round his heel, one must not pause.

[17] Or transgression.

[18] Called "Musaph."

2. Men should mention the heavy rain in praying for the resurrection of the dead; and entreat for rain in the blessing for the year, and "the distinction between the Sabbath and week-day" [19] is to be said in the prayer "who graciously bestows knowledge." [20] R. Akivah said, "the distinction between the Sabbath and week-day is to be said in a fourth prayer by itself." R. Eleazar said, "in the thanksgivings."

3. He who says, "Thy mercies extend to a bird's nest," or, "for goodness be thy name remembered," or he who says, "we give thanks, we give thanks," [21] is to be silenced. If a man pass up to the ark (where the rolls of the Law are kept) and make a mistake, another must pass up in his stead; nor may he in such a moment refuse. "Where does he begin?" "From the beginning of the prayer in which the other made the mistake."

4. He who passes up to the ark is not to answer "Amen" after the priests, lest his attention be distracted. If no other priest be present but himself, he is not to lift up his hands to bless the congregation. But if he be confident that he can lift up his hands, and then resume, he is at liberty.

5. If a man pray, and make a mistake, it is a bad sign for him. If he be a representative of a congregation, it is a bad sign for his constituents, for a man's representative is like himself. They say of R. Hanina, son of Dosa, that when he prayed for the sick, he used to say, "this one will live," or "this one will die." The Sages said to him, "how do you know?" He said to them, "if my prayer be fluent in my mouth, I know that it is accepted; but if not, I know that he is lost."

CHAPTER VI

1. "How do we bless for fruit?" "For fruit of a tree say, 'Who createst the fruit of the wood,' excepting the wine. For wine say, 'Who createst the fruit of the vine.' For fruits of the earth say, 'Who createst the fruit of the ground,' excepting the morsel. For the morsel say, 'Who bringest

[19] Prayer called "Habdelah."
[20] Called "Chonen hada'ath."
[21] As if there were two gods.

forth bread from the earth.' For vegetables say, 'Who createst the fruit of the ground.' R. Judah says, 'Who createst various kinds of herbs.'"

2. He who blessed the fruits of the tree thus, "Who createst the fruits of the ground?" "He is free." And for the fruits of ground said, "Who createst the fruits of the wood?" "He is not free." But, in general, if one say, "Who createst everything?" "He is free."

3. For the thing which groweth not from the earth, say, "Who createst everything." For vinegar, unripe fruit, and locusts, say "everything." For milk, cheese, and eggs, say "everything." R. Judah says, "whatever it be, which had its origin in a curse, is not to be blessed."

4. If a man have before him many kinds of fruits? R. Judah says, "if there be among them of the seven [22] kinds,

[22] Mentioned Deut. viii. 8. The Jews make a distinction between *Biccurim*, the fruits of the soil in their natural state, and *Therumoth*, the fruits in a prepared state, such as oil, flour, and wine. The first fruits were always brought to Jerusalem with great pomp and display.

The Talmud says that all the cities which were of the same course of priests gathered together into one of the cities which was a priestly station, and they lodged in the streets. In the morning he who was chief among them said, "Arise, let us go up to Zion to the House of the Lord our God." An ox went before them with gilded horns, and an olive crown was on his head. This ox was intended for a peace-offering to be eaten by the priests in the court of the sanctuary. The pipe played before the procession until it approached Jerusalem. When they drew near to the holy city, the first fruits were "crowned" and exposed to view with great ostentation. Then the chief men and the high officers and the treasurers of the temple came out to meet them and receive them with honor. And all the workmen in Jerusalem rose up in their shops, and thus they saluted them: "O our brethren, inhabitants of such a city, ye are welcome." The pipe played before them till they came to the Temple Mount. Every one, even King Agrippa himself, took his basket upon his shoulder, and went forward till he came to the court. Then the Levites sang, "I will exalt thee, O Lord, because thou hast lifted me up, and hast not made my foes to rejoice over me." (Ps. xxx. 1.) While the basket is still on his shoulder, he says, "I profess this day to the Lord my God." And when he repeats the passage, "A Syrian ready to perish was my father" (Deut. xxvi. 3–5), he casts the basket down from his shoulder, and keeps silent while the priest waves it hither and thither at the south-west corner of the altar. The whole passage of Scripture being then recited as far as the tenth verse, he places the basket before the altar,

he is to bless them." But the Sages say "he may bless whichever of them he pleases."

5. "If one blessed the wine before food?" "The blessing frees the wine after food." "If he blessed the titbit before food?" "It frees the titbit after food." "If he blessed the bread?" "It frees the titbit." But the blessing on the titbit does not free the bread. The school of Shammai say, "neither does it free the cookery."

6. "If several persons sit down to eat?" "Each blesses for himself." "But if they recline together?" "One blesses for all." "If wine come to them during food?" "Each blesses for himself." "But if after food?" "One blesses for all." He also blesses for the incense, even though they have not brought it till after the repast.

7. "If they first set salt food before a man and bread with it?" "He blesses the salt food, which frees the bread, as the bread is only an appendage." The rule is, whenever there is principal and with it appendage, the blessing on the principal frees the appendage.

8. "If one have eaten figs, grapes, and pomegranates?" "He must say after them three blessings." The words of Rabban Gamaliel. But the Sages say, "one blessing — a summary of the three." R. Akivah says, "if one have eaten boiled pulse; and it is his meal, he must say after it three blessings." Whoever drinks water for his thirst, says, "By whose word everything is," etc. R. Tarphon says, "Who createst many souls," etc.

he worships, and goes out. The baskets of the rich were of gold or silver. The baskets of the poor were of peeled willow. These latter, together with their contents, were presented to the priests in service. The more valuable baskets were returned to their owners. They used to hang turtle doves and young pigeons round their baskets, which were freely adorned with flowers. These were then sacrificed for burnt offerings.

The parties who brought the first fruits were obliged to lodge in Jerusalem all the night after they brought them, and the next morning they were allowed to return home. The first fruits were forbidden to be offered before the feast of Pentecost, and after the feast of Dedication.

CHAPTER VII

1. Three men who have eaten together are bound to bless after food. "If a person have eaten of that which is doubtful, whether it has paid tithe or not; or of first tithe from which the heave-offering has been taken: or of second tithe or consecrated things, which have been redeemed; also, if the waiter have eaten the size of an olive; or a Samaritan be of the party?" "The blessing must be said." "But if one have eaten the untithed — or first tithes from which the heave-offering has not been taken — or consecrated things which are unredeemed; or if the waiter have eaten less than the size of an olive, or a stranger be of the party?" "The blessing is not to be said."

2. There is no blessing at food for women, slaves, and children. What quantity is required for the blessing of food? The size of an olive. R. Judah says, "the size of an egg."

3. "How do we bless at food?" "If there be three, one says, "Let us bless," etc.; if three and himself, he says, "Bless ye," etc.; if ten, he says, "Let us bless our God," etc.; if ten and himself, he says, "Bless ye," etc.; so if there be ten or ten myriads. If there be an hundred, he says, "Let us bless the Lord our God," etc.; if there be an hundred and himself, he says, "Bless ye," etc.; if there be a thousand, he says, "Let us bless the Lord our God, the God of Israel"; if there be a thousand and himself, he says, "Bless ye," etc.; if there be a myriad, he says, "Let us bless the Lord our God, the God of Israel, the God of Hosts, who sitteth between the Cherubim," etc.; if there be a myriad and himself, he says, "Bless ye," etc. As he pronounces the blessing, so they respond after him, "Blessed be the Lord our God, the God of Israel, the God of Hosts, who sitteth between the Cherubim, for the food we have eaten." R. José the Galilean says they should bless according to the number of the assembly; for it is written, "Bless ye God in the congregations; even the Lord from the fountain of Israel." [23] Said R. Akivah, "What do we find in the syna-

[23] Ps. lxviii. 26.

gogue? whether many or few the minister says, "Bless ye the Lord," etc. R. Ishmael says, "Bless ye the Lord, who is ever blessed."

4. When three have eaten together, they are not permitted to separate without blessing; nor four or five. But six may divide into two parties, and so may any number up to ten. But ten may not separate without blessing, nor any number less than twenty who can divide into two parties.

5. If two companies have eaten in one house, and some of each company be able to see some of the other company, they may join in the blessing; but if not, each company blesses for itself. "They should not bless the wine till it has been mixed with water." The words of R. Eleazar. But the Sages say, "they may bless it unmixed."

CHAPTER VIII

1. These are the controversies relating to meals between the schools of Shammai and Hillel. The school of Shammai say, "one must say the blessing of the day, and then bless the wine"; but the school of Hillel say, "one must say the blessing on the wine, and then bless the day."

2. The school of Shammai say, "men must pour water on the hands, and then mix the goblet"; but the school of Hillel say, "the goblet must be mixed, and then water poured on the hands."

3. The school of Shammai say, "one is to wipe his hands on the napkin, and lay it on the table"; but the school of Hillel say, "on the cushion."

4. The school of Shammai bless "the light, the food, the spices, and the distinction of the day"; but the school of Hillel bless "the light, the spices, the food, and the distinction of the day." The school of Shammai say, "who created the light of fire"; but the school of Hillel say, "Creator of the lights of fire."

6. Men must not bless light and spices of idolatrous Gentiles, nor light and spices of corpses, nor light and spices

before an idol. They must not bless the light until they have enjoyed the light.

7. "If one have eaten, and forgotten, and not blessed?" The school of Shammai say, "he must return to his place and bless." But the school of Hillel say, "he may bless in the place where he recollects." "How long is one obliged to bless?" "Until the food in his stomach be digested."

8. "If wine came to the company, and there is but one goblet?" The school of Shammai say, "that one must bless the wine and then bless the food." But the school of Hillel say, "that one must bless the food and then bless the wine." Men must answer "Amen" when an Israelite blesses; but they must not answer "Amen" when a Samaritan blesses, until the whole [24] blessing be heard.

CHAPTER IX

1. He who sees a place where signs were wrought for Israel, says, "Blessed be he who wrought signs for our fathers in this place"; a place where idolatry has been rooted out — says, "Blessed be he who hath rooted idolatry out of our land."

2. On comets, earthquakes, lightnings, thunder, and tempests, say, "Blessed be he whose strength and might fill the world." On mountains, hills, seas, rivers, and deserts, say, "Blessed be he who made the creation." R. Judah says, when a man sees the great sea he is to say, "Blessed be he who made the great sea"— when he sees it at intervals. On rains, and on good news, say, "Blessed be he who is good and beneficent." On bad news say, "Blessed be the true Judge."

3. He who has built a new house, or bought new furniture, says, "Blessed be he who has kept us alive," etc. One must bless for evil the source of good; and for good the source of evil. "He who supplicates for what is past?" "Such prayer is vain." "How?" His wife is pregnant,

[24] Lest it be a blessing used on Mount Gerizzim.

and he says, "God grant that my wife may bring forth a male child." Such prayer is vain. Or if one on the road hear the voice of lamentation in the city, and say, "God grant that it may not be my son, my house," etc., such prayer is vain.

4. Whoever enters a fortified town must say two prayers, one at his entrance, and one at his departure. Ben Azai says, "four, two at his entrance, and two at his departure; he returns thanks for the past, and supplicates for the future."

5. Man is bound to bless God for evil, as he is bound to bless him for good. For it is said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." [25] "With all thy heart" means, with both thy inclinations, the evil as well as the good. "With all thy soul" means, even should he deprive thee of life; and "with all thy might" means, with all thy wealth. Another opinion is, that "with all thy might" means whatever measure he metes out unto thee, do thou thank him with thy entire might. No man is to be irreverent opposite the eastern gate of the Temple, for it is opposite the Holy of Holies. No man is to go on the mountain of the house with his staff, shoes, or purse, nor with dust on his feet, nor is he to make it a short cut, nor is he to spit at all. All the seals of the blessings in the sanctuary used to say, "from eternity." But since the Epicureans perversely taught there is but one world, it was directed that men should say, "from eternity to eternity." It was also directed that every man should greet his friend in The Name, as it is said, "And behold Boaz came from Bethlehem, and said unto the reapers, The Lord be with you: and they answered him, The Lord bless thee." [26] And it is also said, "The Lord is with thee, thou mighty man of valor." [27] And it is said, "Despise not thy mother when she is old." [28] And it is also said, "It is time for thee, Lord, to work, for they have made void thy law." [29] R. Nathan says, "They have made void thy law because it is time for thee, Lord, to work."

[25] Deut. vi. 5.
[26] Ruth ii. 4.
[27] Judges vi. 12.
[28] Prov. xxiii. 22.
[29] Psalm cxix. 126.

THE TALMUD

Book II, Treatise I
ON THE SABBATH

CHAPTER I

1. Removals[1] on the Sabbath are two. These removals may be reckoned as four inside a place, and four outside a place.[2] "How?" "A beggar stands without, and the master of the house within. The beggar reached his hand within, and gave something into the hand of the master of the house, or took something from it and brought it out?" "The beggar is guilty,[3] and the master of the house is free." "The master of the house reached his hand outside and gave something into the hand of the beggar, or took something from it and brought it in?" "The master of the house is guilty, but the beggar is free." "The beggar reached his hand within, and the master of the house took something from it, or gave something into it, and the beggar brought it out?" "Both are free." "The master of the house reached his hand without, and the beggar took something from it, or gave something into it, and the master brought it in?" "Both are free."

2. A man must not sit before the barber near to evening prayer,[4] until he has prayed. He must not enter a bath, nor a tannery, nor eat, nor judge. "But if they began?" "They need not cease." They may cease to read the "Hear,"[5] etc., but they must not cease to pray.

3. A tailor must not go out with his needle near dusk,[4] lest he forget and go afterward. Nor a scribe go out with his pen. Nor may one search his garments. Nor shall one

[1] A "removal" means the transferring of things from one estate or property to another. This is forbidden, by the Bible, on the Sabbath. (Jer. xvii. 21, 28.)

[2] That is, rabbinical ordinances thus consider and analyze them.

[3] Of death. [4] On Friday evening. [5] Deut. vi. 4.

read at the light of the lamp. In truth they said, "the teacher may overlook when children are reading, but he himself shall not read." Similar to him, one with an issue shall not eat with her who has an issue, because of the custom of transgression.

4. And these following are from the decisions which they mentioned of the upper chamber of Hananiah, the son of Hezekiah, the son of Gorion, when the Sages went up to visit him. The school of Shammai were counted, and were more numerous than the school of Hillel. And eighteen matters were determined on that day.

5. The school of Shammai said, "they must not soak ink, nor paints, nor vetches, unless they be sufficiently soaked while it is yet day." But the school of Hillel allow it.

6. The school of Shammai said, "they must not put bundles of flax inside the oven, except it be sufficiently steamed while it is yet day, nor wool into the boiler except it imbibe sufficient dye in the eye of day." But the school of Hillel allow it. The school of Shammai said, "they must not spread nets for beasts, nor birds, nor fishes, except they be netted while it is yet day." But the school of Hillel allow it.

7. The school of Shammai said, "they must not sell to a stranger, and they must not lade his ass with him, and they must not load on him, except they have sufficient time to reach a near place before the Sabbath." But the school of Hillel allow it.

8. The school of Shammai said, "they must not give skins to a tanner, nor articles to a strange laundress; except they can be sufficiently done while it is yet day." But all of them the school of Hillel allow "with the sun."

9. Said Rabbi Simon, the son of Gamaliel, "the house of my father used to give white articles to a strange laundress three days before the Sabbath." But both schools agree that "they may carry[6] beams to the oil-press and logs to the wine-press."

10. "They must not fry flesh, onions, and eggs; except

[6] Though by their weight they continue to press out oil or wine on the Sabbath.

they be sufficiently fried while it is yet day. They must not put bread in the oven at dusk, nor a cake on coals, except its face be sufficiently crusted while it is yet day." Rabbi Eliezer said, "that its under side be sufficiently crusted."

11. "They may hang up the passover[7] offering in an oven at dusk." And they may take a light from the wood-pile in the house of burning.[8] And in the suburbs "when the fire has sufficiently lighted the greater part." Rabbi Judah says, "from the coals, however little" (kindled before the Sabbath).

CHAPTER II

1. "With what may they light lamps on the Sabbath?" "And with what may they not light?" "They may not light with cedar moss, nor with unhackled flax, nor with floss silk, nor with a wick of willow, nor with a wick of nettles, nor with weeds from the surface of water, nor with pitch, nor with wax, nor with castor oil, nor with the defiled oil of heave-offering, nor with the tail, nor with the fat." Nahum the Median said, "they may light with cooked fat." But the Sages say, "whether cooked or uncooked, they must not light with it."

2. They must not light with the defiled oil of the heave-offering on a holiday. Rabbi Ishmael said, "they must not light with pitch dregs for the honor of the Sabbath." But the Sages allow all oils, "with sesame oil, with nut oil, with radish oil, with fish oil, with colocynth oil, with pitch dregs and naphtha." Rabbi Tarphon said, "they must only light with olive oil."

3. "They must not light with anything that grows from wood, except flax. And all that grows from wood does not contract the uncleanness of tents,[9] except flax. "A wick of cloth folded but not singed?" Rabbi Eliezer says, "it contracts uncleanness, and they must not light it." Rabbi Akiba says, "it is clean, and they may light it."

[7] When the eve of the passover and the eve of the Sabbath coincided.
[8] In the temple.
[9] Numb. xix. 18.

4. A man must not penetrate an eggshell, and fill it with oil, and put it on the mouth of the lamp, because it drops, even though it be of pottery. But Rabbi Judah "allows it." "But if the potter joined it at first?" "It is allowed, since it is one vessel." A man must not fill a bowl of oil, and put it by the side of the lamp, and put the end of the wick into it because it imbibes. But Rabbi Judah "allows it."

5. "Whoever extinguishes the lamp because he fears the Gentiles, or robbers, or a bad spirit, or that the sick may sleep?" "He is free." "He spares the lamp?" "He spares the oil?" "He spares the wick?" "He is guilty." But Rabbi José frees in all cases except the wick, because "it makes coal."

6. For three transgressions women die in the hour of childbirth: when they neglect times, and the dough-offering,[10] and lighting the Sabbath lamp.

7. Three things are necessary for a man to say in his house on the eve of the Sabbath at dusk. "Have you taken tithes?" "Have you prepared erub?"[11] "Light the lamp." "It is doubtful if it be dark or not?"[12] "They must not tithe that which is certainly untithed, and they must not baptize vessels, and they must not light the lamps. But they may take tithes of the doubtful heave-offering, and prepare erub, and cover up hot water."

CHAPTER III

1. "A cooking-oven which was heated with stubble or brushwood?" "They may place on it cookery." "With oil-dregs and with wood?" "They must not place it, till the coals are raked out, or ashes put in." The school of Shammai say, "hot water, but not cookery." But the school of Hillel say, "hot water and cookery." The school of Sham-

[10] Numb. xv. 20.

[11] *I.e.*, "Have you so joined houses that are apart that they may be counted as one on the Sabbath for carrying articles?" etc. It is done by persons blessing a piece of dough which is common property.

[12] When three stars are seen, it is dark.

mai say, "they may take it off, but not place it back." But the school of Hillel say, "they may place it back."

2. "A cooking-stove, which was heated with stubble or brushwood?" "They must not place anything either inside or upon it." "A bake oven, which was heated with stubble or brushwood?" "It is as a cooking-oven." "With oil-dregs or with wood?" "It is as a cooking-stove."

3. They must not put an egg beside a boiler, lest it be boiled. And they must not wrap it in towels. But Rabbi José allows it. And they must not hide it in sand, or in the dust of the roads, lest it be roasted.

4. It happened that the men of Tiberias arranged, and introduced a pipe of cold water into a canal of the hot springs. The Sages said to them, "If it be Sabbath, it is as if hot waters were heated on Sabbath, they are forbidden for washing and drinking. But if on a holiday, as if hot waters were heated on a holiday, they are forbidden for washing but allowed for drinking." "A skillet with attached brazier?" "If one rake out the coals on Friday evening, persons may drink its hot waters on Sabbath." "A pan with double bottom?" "Even though the coals are raked out, they must not drink of it."

5. "The boiler which is set aside from the fire?" "They must not put into it cold water to be warmed; but they may put into it, or into a cup, cold water to make it lukewarm." "A saucepan or an earthen pot, which they took off boiling?" "They must not put into it spices, but they may put them into a bowl or into a plate." Rabbi Judah says, "they may put them into all vessels, excepting a thing in which there is vinegar or fish-brine."

6. They must not put vessels under a lamp to catch the oil. "But if they place them, while it is still day?" "It is allowed." But they must not use it, because it is not purposely prepared for Sabbath use. They may remove a new lamp, but not an old one. Rabbi Simon says, "all lamps may be removed, except the lamp lighted for the Sabbath." They may put a vessel under the lamp to catch sparks, but they must not put water into it, as it quenches.

CHAPTER IV

1. "With what may they cover up (pots to retain the heat)?" And with what may they not cover them up?" "They may not cover them up with oil-dregs, or dung, or salt, or lime, or sand either fresh or dry, or straw, or grape-skins, or woolen, or herbs when they are fresh, but they may cover up with them when they are dry. They may cover up with garments, and fruits, with doves' wings, with carpenters' sawdust, and with tow of fine flax." Rabbi Judah forbids "fine," but allows "coarse."

2. They may cover up with hides, and remove them; with woolen fleeces, but they must not remove them. "How does one do?" "He takes off the cover, and they fall down." Rammi Eleazar, the son of Azariah, says "the vessel is inclined on its side, and he takes them away." "Perhaps he took them away and can not return them?" [13] But the Sages say "he may take them away, and return them." "He does not cover it, while it is yet day?" "He must not cover it, when it begins to be dark." "He covered it, and it opened?" "It is allowed to cover it again." A man may fill the goblet, and put it under the pillow or under the bolster to warm it.

CHAPTER V

1. "With what is a beast led forth, and with what is it not led forth?" [14] "One may lead forth the camel with a head-stall, and the she-camel with a nose-ring, and the Lydda [15] asses with a bridle, and a horse with a halter, and all animals that wear a halter they may lead forth with a halter, and they are held with a halter, and, if unclean, they may sprinkle water upon them, and baptize them in their places.

[13] As that would involve "labor."

[14] The point to be decided is the difference between what is necessary and what is a burden.

[15] Others think "Lybian" asses.

2. The ass one may lead forth with a pack-saddle when it is bound on it. Rams go forth tied up. Ewes go forth with tails bound back, doubled down, or put in a bag. The goats go forth bound tightly. Rabbi José "forbids all, excepting ewes, to have their tails in a bag." Rabbi Judas says "the goats go forth bound tightly to dry up their udders, but not to guard the milk."

3. "And with what must they not go forth?" "A camel must not go forth with a rag bound as a mark to its tail, nor fettered, nor with fore-foot tied doubled up, and so with the rest of all beasts; a man must not bind camels one to another, and lead them, but he may take their ropes into his hand, and hold them, guarding that they be not twisted.[16]

4. One must not bring forth an ass with a pack-saddle, when it is not tied upon him before the Sabbath; nor with a bell, even though it be muffled, nor with a ladder[17] on its throat, nor with a strap on its leg; nor may cocks and hens be led forth with twine or straps on their legs. Nor may rams be led forth with a gocart under their tails, nor ewes with John wood.[18] And the calf must not be led forth with a muzzle, nor a cow with the skin of the hedgehog,[19] nor with a strap between her horns. The cow[20] of Rabbi Eleazar, the son of Azariah, used to go out with a strap between her horns, but not with the will of the Sages.

CHAPTER VI

1. "With what may a woman go out?" And "with what may she not go out?" "A woman may not go out with laces of wool, nor with laces of flax, nor with straps on

[16] Through fear of linen and woolen being mixed. (Deut. xxii. 11.)

[17] Ladder-shaped piece of wood to prevent it rubbing its throat if it have a sore.

[18] Wood which, when put into sheep's nostrils, caused them to sneeze and the maggots to fall off.

[19] To prevent her being sucked by reptiles.

[20] The Gemara says, the cow was his neighbor's, but as he did not object, the blame was laid on him.

her head, and she can not baptize herself in them till she unloose them; nor with frontlets, nor temple fillets, unless sewn to her cap, nor with a headband, into the public street, nor with a golden crown in the form of Jerusalem, nor with a necklace, nor with nose-rings, nor with a ring without a seal, nor with a needle without an eye; but, if she go out, she is not guilty of a sin-offering."

2. A man must not go out with hobnailed sandals,[21] nor with one sandal when there is no sore on his other foot, nor with phylacteries, nor with an amulet unless it be of an expert, nor with a coat of mail, nor with a helmet, nor with greaves; but, if he go out, he is not guilty of a sin-offering.

3. "A woman must not go out with an eyed needle, nor with a signet ring, nor with a spiral head-dress, nor with a scent-box, nor with a bottle of musk; and if she go out she is guilty of a sin-offering." The words of Rabbi Meier. But the Sages "absolve the scent-box and the bottle of musk."

4. The man must not go out with sword, nor bow, nor shield, nor sling, nor lance; and if he go out he is guilty of a sin-offering. Rabbi Eleazar said, "they are his ornaments." But the Sages say, "they are only for shame, as is said, 'And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'" [22] Garters are clean, and they may go forth in them on Sabbath. Anklets contract uncleanness, and they must not go out in them on Sabbath.

5. A woman may go out with plaits of hair whether they be her own or her companion's, or a beast's hair, with frontlets and temple fillets, when they are sewn to her cap, with a headband or a stranger's curl into the courtyard, with wool in her ear, and wool in her shoe, and wool prepared for

21 Once a number of Jews took refuge in a cave, and hearing some persons pass, whom they supposed to be enemies, they trampled on each other with their hob-nailed sandals, and crushed each other to death.

22 Isaiah xi. 4; Micah iv. 3.

her separation, with pepper, or with a grain of salt,[23] or with anything which she will put inside her mouth, except that she shall not put it in for the first time on the Sabbath, and if it fall out she must not put it back. "A false tooth or a tooth of gold?" Rabbi "allows it." But the Sages "forbid it."

6. A woman may go out with a coin on a sore foot. Little girls may go out with plaits and even splinters in their ears. Arab women go out veiled, and Median women with mantillas; and so may any one, but, as the Sages have said, "according to their custom."

7. A mantilla may be folded over a stone, or a nut, or money, save only that it be not expressly folded for the Sabbath.

8. "The cripple may go out on his wooden leg." The words of Rabbi Meier. But Rabbi José forbids it. "But if it have a place for receiving rags?" "It is unclean." His crutches cause uncleanness by treading. But they may go out with them on the Sabbath, and they may enter with them into the temple court. The chair and crutches (of a paralytic) cause uncleanness by treading, and they must not go out with them on the Sabbath, and they must not enter with them into the temple court. Stilts are clean, but they must not go out with them.

9. The sons may go out with their fathers' girdles. And sons of kings with little bells; and so may any one, but, as the Sages have said, "according to their custom."

10. "They may go out with an egg of a locust,[24] and a tooth of a fox,[25] and a nail of one crucified, as medicine."[26] The words of Rabbi Meier. But the Sages say (others read the words of Rabbi José and Rabbi Meier), "it is forbidden even on a week-day, because of the ways of the Amorites."[27]

[23] To cure toothache.

[24] To cure earache.

[25] To cure one who did not sleep enough they used a tooth of a dead fox. For one who slept too much they used a tooth of a living fox.

[26] To cure ague.

[27] Lev. xviii. 3.

CHAPTER VII

1. The Sages laid down a great rule for the Sabbath: "Every one who forgets the principle of Sabbath, and did many works on many Sabbaths, is only responsible for one sin-offering. Every one who knows the principle of Sabbath, and did many works on many Sabbaths, is responsible for every Sabbath. Every one who knows that there is Sabbath, and did many works on many Sabbaths, is responsible for every principal work.[28] Every one who has done many works, springing from one principal work, is only responsible for one sin-offering."

2. The principal works are forty, less one — sowing, plowing, reaping, binding sheaves, threshing, winnowing, sifting, grinding, riddling, kneading, baking, shearing wool, whitening, carding, dyeing, spinning, warping, making two spools, weaving two threads, taking out two threads, twisting, loosing, sewing two stitches, tearing thread for two sewings, hunting the gazelle, slaughtering, skinning, salting, curing its skin, tanning, cutting up, writing two letters, erasing to write two letters, building, demolishing, quenching, kindling, hammering, carrying from private to public property. Lo, these are principal works — forty, less one.

3. And another rule the Sages laid down: "All that is worthy of reservation, and they reserve its like — if they carry it out on the Sabbath, they are responsible for a sin-offering; and everything which it not worthy of reservation, and they do not reserve its like — if they carry it out on the Sabbath, none is responsible but the reserver."

4. Whoever brings out straw — a heifer's mouthful; hay — a camel's mouthful; chaff — a lamb's mouthful; herbs — a kid's mouthful; garlic leaves and onion leaves — if fresh, the size of a dried fig — if dry, a kid's mouthful; but they must not add one with the other, for they are not equal in

[28] Works are divided into "principal" and "secondary," or in Rabbinic language "fathers" and "children." And if a man does one principal work and twenty secondary works, they regarded them as "one" sin, and consequently deserving "one" punishment.

their measures. Whoever carries out food the size of a dried fig is guilty of death. And victuals, they may add one to another as they are equal in their measures, excepting their peels and their kernels, and their stalks and the fine and coarse bran. Rabbi Judah says, "excepting the peels of lentils, as they may cook them with them."

CHAPTER VIII

1. One may bring out wine sufficient for the cup,[29] milk sufficient for a gulp, honey sufficient for a bruise, oil sufficient to anoint a small member, water sufficient to moisten the eye-salve, and the rest of all beverages a quarter of a log, and whatever can be poured out[30] a quarter of a log. Rabbi Simeon says, "all of them by the quarter log." And they did not mention these measures save for those who reserve them.

2. "Whoever brings out cord sufficient to make an ear for a tub, bulrush sufficient to hang the sieve and the riddle?" Rabbi Judah said, "sufficient to take from it the measure of a child's shoe; paper sufficient to write on it the signature of the tax-gatherers; erased paper sufficient to wrap round a small bottle of balm — is guilty" (of death).

3. Leather sufficient for an amulet; parchment polished on both sides, sufficient to write a sign for a door-post; vellum sufficient to write on it a small portion, which is in phylacteries, that is, "Hear, O Israel"; ink sufficient to write two letters; kohl[31] sufficient to paint one eye.

4. Bird-lime sufficient to put on the top of a perch; pitch or sulphur to fill a hole; wax sufficient to fill the mouth of a small hole; brick-clay sufficient to make a mouth of a crucible bellows for goldsmiths — Rabbi Judah says, "sufficient to make a crucible stand"; bran sufficient to put on the mouth of a crucible blow-pipe for goldsmiths; ointment sufficient to anoint the little finger of girls — Rabbi Judah

[29] *I.e.*, One part wine and three parts water.
[30] *E.g.*, Foul water.
[31] Henna dust for women's eyes.

says, "sufficient to make the hair grow"; Rabbi Nehemiah says, "to freshen the temple."

5. Red earth "as the seal of merchants"— the words of Rabbi Akiba; but the Sages say, "as the seal of letters"; dung and fine sand, "sufficient to manure a cabbage-stalk" — the words of Rabbi Akiba; but the Sages say, "sufficient to manure a leek"; coarse sand sufficient to put on a full lime-hod; a reed sufficient to make a pen. "But if it be thick or split?" "sufficient to boil with it a hen's egg easy to be cooked amongst eggs, mixed with oil and put in a pan."

6. A bone sufficient to make a spoon — Rabbi Judah said, "sufficient to make the ward of a key"; glass sufficient to scrape the top of a shuttle; a lump of earth or a stone sufficient to fling at a bird; Rabbi Eliezer said, "sufficient to fling at a beast."

7. "A potsherd?" "Sufficient to put between two beams" — the words of Rabbi Judah; Rabbi Meier says, "sufficient to take away fire with it"; Rabbi José says, "sufficient to receive in it the fourth of a log." Said Rabbi Meier, "Although there is no visible proof of the matter, there is an indication of the matter, as is said, "there shall not be found in the bursting of it a sherd to take fire from the hearth."[32] Rabbi José said to him, "thence is the visible proof, 'or to take water out of the pit.'"[32]

[32] Isaiah xxx. 14.

THE TALMUD

Book II, Treatise V
ON THE DAY OF ATONEMENT

CHAPTER I

1. Seven days before the Day of Atonement the High Priest was removed from his house to the chamber [1] Parhedrin, and the council prepared for him another priest,[2] lest there happen to him any defilement. R. Judah said, "they prepared also another wife, lest his wife die; as is said,[3] "And he shall atone for himself and for his house"; for his house, *i.e.,* for his wife. The Sages said to him, "if so, there is no end to the matter."

2. All these seven days, he (the high priest) sprinkled the blood, burned the incense, and trimmed the lamps, and offered the head and the foot. On the remainder of all the days, if he wished to offer, he offered; since the high priest first offered part, and first took part in the sacrifices.

3. The elders from the elders of the great Sanhedrin delivered to him, and read before him, the ceremonial of the day; and they said to him, "My Lord High Priest, read with thy mouth, perchance thou hast forgotten, or perchance thou hast not learned." [4] On the eve of the day of atonement, toward dawn, they placed him in the eastern gate of the temple, and they caused to pass before him bullocks, rams, and lambs, that he might be skilled and expert in his ministry.

4. All the seven days they did not withhold from him food and drink; the eve of the day of atonement, with the

[1] Where the councilors sat.
[2] Called Sagan (suffragan). (2 Kings xxv. 18; Jer. lii. 24.)
[3] Lev. xvi. 6.
[4] As might occur from the frequent changes during the second temple.

beginning of darkness, they did not permit him to eat much, since food induces sleep.

5. The elders of the great Sanhedrin delivered him to the elders of the priesthood, who brought him to the upper chamber of the house Abtinas. And they administered to him the oath [5] and they left him and departed. And they said to him, "My Lord High Priest, we are ambassadors of the great Sanhedrin, and thou art our ambassador, and the ambassador of the great Sanhedrin. We adjure thee by him, whose Name dwells in this house, that thou wilt not change aught of all which we have said to thee." He went apart and wept. They went apart and wept.[6]

6. If he were a learned man, he expounded; but if not, the disciples of the learned expounded before him. If he were skilled in reading, he read; but if not, they read before him. "And in what did they read before him?" "In Job, and in Ezra, and in Chronicles." Zachariah, the son of Kebutal, said, "I often read before him in Daniel."

7. If he desired to sleep, the young priests filliped with the first finger [7] before him, and said to him, "My Lord High Priest, stand up and refresh thyself [8] once on the pavement," and they kept him occupied [9] until the time approached for slaying the victims.

8. Every day they cleansed the altar at cockcrow, or at its approach, intermediate before or after it; and on the day of atonement [10] at midnight; and in the three great feasts, at the first watch. And before cockcrow the court was crowded with Israel.

5 That he would incense "within" the vail (Lev. xvi, 12, 13), in opposition to the Sadducees, who maintained that the incense should be burned "without."

6 That such an oath was necessary.

7 Or the "index" finger; another translation, the "middle" finger.

8 Or change thyself.

9 Singing to him "Unless the Lord build the house, they labor but in vain that build it," etc. (Psalm cxxvii.)

10 The day of atonement was regarded as being the day on which Adam sinned, on which Abraham was circumcised, and on which Moses offered atonement for the sin of the golden calf.

CHAPTER II

1. At first every one who wished to cleanse the altar, cleansed it. When they were many, they ran and mounted the ascent, and each one, who at the middle outstripped his companion by four cubits, won it. If two were equal the president said to them, "lift your fingers." [11] "And what is that?" "They lifted one or two fingers, but no one lifted the thumb in the sanctuary."

2. It happened that two were equal, and running and mounting the ascent, one of them thrust his companion, so that he fell, and his leg was broken. And when the great Sanhedrin saw that they were getting into danger, they decreed that they should not cleanse the altar save by lot. There were four lots, and this was the first lot.

3. The second lot was: Who should slay? Who sprinkle? Who should take the ashes from the inner altar? and who should take the ashes from the candlestick? and who should carry the members to the ascent? the head and the right foot, and the hind feet, the tail, and the left foot, the breast, and the throat, and the two sides, and the inwards, and the fine flour, and the pancakes, and the wine. Thirteen priests discharged this lot. Said Ben Asai in the presence of R. Akiba from the mouth of Rabbi Joshua, "like to its way of motion" (when alive).

4. The third lot [12] was for new men who came to offer incense, and they cast the lots. The fourth lot was for new men with the old, who should carry the members from the ascent to the altar.

5. The daily offering was with nine, ten, eleven, twelve,

[11] *I.e.*, Cast lots, which was done by placing the priests in a row, and bidding them to hold up their fingers. After fixing on a certain number, the cap of one of them was taken off. With this priest the reckoning began, and proceeded till the prearranged number fell on some one of them; and his was the lot. Particular care was taken to count the fingers which were held up, and not to number their persons, as this was considered unlawful. (1 Chron. xxi. 1.)

[12] The third lot for burning incense was the most important. It was always done by a fresh man, so that a priest might burn incense only once during his lifetime. (Luke i. 9; Rev. viii. 3, 4.)

priests; not less and not more. "How?" "Itself with nine: at the feast of Tabernacles in the hand of one, a glass of water there is ten. The evening offering with eleven, itself with nine, and in the hands of two, two faggots of wood. On Sabbath, eleven; itself with nine, and two, in their hands two fragments of incense of the showbread. And on the Sabbath in the feast of Tabernacles in the hand of one a glass of water."

6. The ram was offered with eleven; the flesh with five, the inner part, and the fine flour and the wine, to each two and two.

7. The bullock was offered with twenty-four priests. "The head and the right foot?" "The head with one, and the foot with two." "The chine and the left foot?" "The tail with two, and the left foot with two." "The breast and the throat?" "The breast with one, and the throat with three, the two hind feet with two, and the two sides with two, the inner parts and the fine flour, and the wine, each with three and three." "Of which is that said?" "Of the offering for the whole congregation." "But for the offerings of an individual?" "If he wished to offer, he might offer." "For the skinning and cutting up?" "For these all were equal."

CHAPTER III

1. The overseer said to them, "go and look if the time for slaughter is come." If it came, the watchman said, "it is brightening." [13] Matthew the son of Samuel said, "is the whole east light as far as Hebron?" and he said "yes."

2. "And why was that necessary?" "Because it once happened that the light of the moon came up, and they deemed it the light from the east." And they slaughtered the daily offering, and they brought it to the house of burning. And they brought down the high priest to the house of baptism. This was the rule in the sanctuary that every

[13] Or, as your wish.

one who covered his feet was required to wash; and every one retiring was required to sanctify his hands and feet.

3. No one entered the court for service, however clean, until he washed. The high priest made five washings and ten purifications in this day, and all were in the holy place above the house of Parva,[14] with the exception of this first one alone.

4. They made a screen of linen between him and the people. He undressed, descended, and washed. He came up and wiped himself. They brought to him robes of gold, and he dressed, and he sanctified his hands and feet. They brought to him the daily offering. He cut its throat, and another finished the slaughter at his hand. He received the blood and sprinkled it. He entered to offer the morning incense and to trim the lights, and to offer the head and the members, and the things fried in the pan, and the wine.

5. The morning incense was offered between the blood and the members. That of the evening [15] between the members and the libations. If the high priest were old, or delicate, they heated for him iron, and they put it into the cold water, that its temperature should be changed.

6. They brought him to the house of Parva, and it was in the sanctuary. They divided with the screen of linen between him and the people. He sanctified his hands and feet and undressed. R. Meier said, he undressed and sanctified his hands and feet, he descended and washed, he came up and he wiped himself. They brought to him white robes, he dressed and sanctified his hands and feet.

7. "In the morning he was dressed with Pelusian linen worth twelve minas,[16] and in the evening with Indian linen worth eight hundred zuz." [17] The words of R. Meier. But

[14] The Gemara says it was so called because Parva, a magician, built this room and digged through from it to see the service of the high priest on the day of atonement; or else because it was used for storing "bullock-hides."

[15] Literally, "between the evenings."

[16] The mina of the sanctuary was worth nearly $30, consequently the morning dress cost about $350.

[17] The zuz was worth over ten cents, consequently the evening dress cost about a hundred dollars.

the Sages say, "that in the morning his dress was worth eighteen minas, and in the evening twelve minas"; all these thirty minas were from the congregation, and if he wished to add to them he might add of himself.

8. He came to the side of his bullock, and the bullock was standing between the porch and the altar; his head to the north, and his face to the west; and the priest stood in the east, and his face westward, and he placed both hands upon him and made confession, and thus he spake, "I beseech thee, O Name, I have committed iniquity. I have sinned before thee — I, and my house — I beseech thee, O Name, pardon [18] now the iniquities and the transgressions and the sins which I have perversely committed, and transgressed, and sinned before thee, I, and my house, as is written in the law of Moses thy servant, that in this day "He will atone for you," etc. And they answered after him, "Blessed be the Name. The honor of his kingdom forever and ever."

9. He came to the east of the court to the north of the altar. The Sagan was at his right hand, and the chief of the fathers at his left. And there were the two goats; and the urn was there, and in it were two lots of boxwood, and Ben Gamla made them of gold, and they commemorated him as praiseworthy.

10. The son of Katin under twelve pipes to the laver, where before there were but two; and also he made a wheel for the laver, lest its water should be polluted by night. Monobazus [19] the king made all the handles of the vessels of gold, for the day of atonement. Helena, his mother, made a chandelier of gold near the door of the sanctuary, and she also made a tablet of gold upon which the section of the Sota [20] was written. Wonders were wrought for the doors of Nicanor, and they were commemorated as praiseworthy.

11. And these were in ignominy: The family of Garmu, who were unwilling to instruct in the preparation of the showbread. The family of Abtinas, who were unwilling to

18 Literally, "cover over," *i.e.*, "atone for."
19 King of Adiabene, a proselyte to Judaism about A.D. 45.
20 The accused woman.

instruct in the preparation of incense. Hogrus, the son of Levi, knew a tune in the chant, and was unwilling to instruct. The son of Kamzar was unwilling to instruct in the art of writing. Concerning the former it is said, "The memory of the just is blessed"; and concerning the latter it is said, "but the name of the wicked shall rot." (Prov. x. 7.)

CHAPTER IV

1. He shook the urn and brought up two lots; one was written "for the Name," and the other was written "for Azazel." [21] The Sagan stood at his right hand, and the chief of the Fathers at his left. If "for the Name" came up in his right hand the Sagan said to him, "My Lord High Priest, lift up thy right hand"; and if "for the Name" came up in his left the chief of the Fathers said to him, "My Lord High Priest, lift up thy left hand." He placed them upon the two goats, and said, "for the Lord is the sin-offering." R. Ismael said, "it was not necessary to mention the sin-offering" but "for the Lord." And they answered after him, "Blessed be the Name. The honor of his kingdom forever and ever."

2. He twisted a tongue [22] of brightness on the head of the goat to be sent away, and he placed him opposite the gate from whence he should be sent. And the one for slaughter he placed opposite the slaughter-house. He himself came beside his bullock the second time, and laid his two hands upon him and made confession, and thus he spake: "I beseech thee, O Name, I have committed iniquity, I have transgressed, I have sinned before thee. I, and my house, and the sons of Aaron, thy holy people. I beseech thee, O

[21] A. V., "Scapegoat," or for the "devil." Others translate "wholly put away" in reference to the sins of the people, or for "the hard mountain," and others the "demon of dry places." Some, however, think Azazel to be the fallen angel mentioned in the Book of Enoch, and identical with Sammael, the angel of death. Symmachus translates "the goat that departs." Theodotian translates "the goat sent away." Aquila, "the goat set free." The LXX. and Josephus understand by the term "the averter of ills," and the Vulgate "*caper emissarius*."

[22] A tongue-shaped piece of scarlet wool.

Name, pardon iniquities, transgressions, and sins which I have perversely committed, and transgressed, and sinned before thee, I, and my house, and the sons of Aaron, thy holy people, as is written in the law of Moses, thy servant, saying, that in this day he will atone for you to purify you from all your sins 'Before the Lord. Ye shall be pure.'" And they answered after him, "Blessed be the Name. The honor of his kingdom forever and ever."

3. He slaughtered him and caught his blood in a bowl, and he gave it to him who mixed it upon the fourth platform of the sanctuary, that it might not congeal. He took the censer, and went up to the top of the altar, and raked the live coals here and there, and gathered out from the inner embers. And went down and placed it upon the fourth platform in the court.

4. Every day he gathered out the coals with one of silver and poured them out into one of gold, but to-day he gathered them with one of gold and he entered with it. Every day he gathered them out with one of four cabs [23] and poured them into one of three cabs. But to-day he gathered them out with one of three cabs, and with it he entered. Rabbi Joseph said, "every day he gathered out with one containing a seah,[24] and poured it into one of three cabs. But to-day he gathered out with one of three cabs, and with it he entered. Every day it was heavy, but to-day it was light. Every day its handle was short, but to-day long. Every day it was green gold; to-day red." The words of Rabbi Menachem: "Every day he offered half a pound in the morning, and half a pound in the evening, but to-day he added his handful. Every day it was fine; but to-day the finest of the fine."

5. Every day the priests went up the ascent to the altar in the east and descended in the west. But to-day the high priest went up in the middle and descended in the middle. R. Judah said, "The high priest ever went up in the middle and descended in the middle." Every day the high priest

[23] A cab contained nearly three pints.
[24] A seah contained one peck and one pint.

sanctified his hands and his feet from the laver; but to-day from the golden basin. R. Judah said, "The high priest ever sanctified his hands and his feet from the golden basin."

6. "Every day there were there four rows[25] of hearths; but to-day five." The words of R. Meier. Rabbi Joseph said, "every day three; but to-day four." Rabbi Judah said, "every day two; but to-day three."

CHAPTER V

1. They brought out for him the cup and the censer, and filled his hand full of incense, and put it into the cup, the large according to his largeness,[26] and the smaller according to his smallness, and so was its measure. He took the censer in his right hand, and the spoon in his left. He proceeded in the sanctuary until he came between the two vails dividing between the holy and the holy of holies, and intermediate was a cubit. R. Joseph said, "there was one vail only," as he said, "the vail is the division for you between the Holy and the Holy of Holies." (Exod. xxvi. 33.) Outside it was looped up southward, inside northward. He proceeded between them till he reached the north. When he reached the north his face was turned southward. He proceeded leftward near the vail till he came to the ark. When he came to the ark, he put the censer between its two staves, he heaped the incense on the live coals, and the whole house was entirely filled with smoke. He went out, and returned by the way of his entrance, and he offered a short prayer in the outer house, and he did not prolong his prayer, lest he should excite terror[27] in Israel.

2. When the ark was removed, a stone was there from the days of the first prophets, and it was called "Foundation."[28] It was three digits high above the earth, and upon it he put the censer.

[25] On the altar.

[26] The size of the priest's hands was proportionate to his stature.

[27] That he had been struck dead.

[28] Supposed by some to be the Sukhrah in the present Mosque of

3. He took the blood from the mixer.[29] With it he entered to the place where he entered, and stood in the place where he stood. He sprinkled of it once on high, and seven times below, and he did not purpose to sprinkle neither on high nor below, but unintentionally,[30] and so he counted, "one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven." He went out and placed it on the golden pedestal, which was in the sanctuary.

4. They brought to him the goat, he slaughtered it and caught its blood in a bowl. He entered to the place where he entered, and stood in the place where he stood, and sprinkled of it once on high and seven times below, and he did not purpose to sprinkle neither on high nor below, but unintentionally; [30] and so he counted, "one, one and one, one and two," etc. He went out, and placed it on the second pedestal, which was in the sanctuary. R. Judah said "there was but one pedestal only." He took the blood of the bullock and laid down the blood of the goat, and sprinkled of it on the vail opposite the ark, on the outside, once on high, seven times below, and he did not purpose, etc., and so he counted. He took the blood of the goat and laid down the blood of the bullock, and sprinkled of it on the vail opposite the ark, on the outside, once on high and seven times below, etc. He poured the blood of the bullock into the blood of the goat, and infused the full into the empty.

5. And he went out to the altar which is before the Lord. This was the golden altar. He began cleansing it, and went down. "From what place did he begin?" "From the northeastern corner, the northwestern, southwestern, and southeastern, the place where he began with the sin-offering of the outer altar, at the same place he finished upon the inner altar." R. Eliezer said, "he stood in his place and cleansed, and in general he operated from below upward, excepting

Omar. From its position, however, it seems more probably to have been the foundation of the altar of burnt offerings. This sacred rock is sixty feet across and five feet high.

[29] A priest continued to stir the blood to prevent its coagulation.

[30] Or, "as a thrasher."

that which was before him, on that he operated from above downward."

6. He sprinkled on the middle [31] of the altar seven times, and the remainder of the blood he poured out on the western foundation of the outer altar, and the blood from the outer altar he poured out on the southern foundation. This and that commingled in the channel, and flowed out to the Kidron Valley, and they were sold to the gardeners for manure, and they became guilty [32] in themselves.

7. All work of the day of atonement is described in order. If the high priest performed one before the other, he did nothing. If the blood of the goat be sprinkled before the blood of the bullock, he must return, and sprinkle from the blood of the goat after the blood of the bullock. And if he had not finished the performances within, the blood was spilled. He must bring other blood, and return to sprinkle first from within. And so in the sanctuary, and so on the golden altar, because all are an atonement in themselves. R. Eleazar and R. Simon say, "from the place where he stopped there he began."

CHAPTER VI

1. Both he-goats for the day of atonement are commanded to be alike in color, and in stature, and in price, and to be selected at the same time, and although they be not equal, yet are they lawful. "If one be selected to-day and the other to-morrow?" "They are lawful." "If one of them died?" "If he died before the lot be cast, the priest shall take a pair for the second; and if after the lot be cast he die, the priest shall fetch another pair, and cast the lot over them anew." And he shall say, "if that for the Name die, this over which this lot comes will be a substitute for the Name; and if that for Azazel die, this over which this lot comes will be a substitute for Azazel." And the second

[31] Or, "the clean place."

[32] *I.e.*, The gardeners became liable for a trespass-offering.

shall go to pasture, until he become blemished, and he shall be sold, and his price must be put into the offertory. Since the sin-offering of the congregation dies not. R. Judah said, "thou shalt die"; [33] and again said R. Judah, "is his blood shed?" "The one to be sent forth shall die." "Has the one to be sent forth died?" "His blood shall be shed."

2. The high priest came to the side of the goat to be sent forth, and he placed his two hands [34] on him and made confession, and thus he spake: "I beseech thee, O Name, thy people, the house of Israel, have done perversely, have transgressed and sinned before thee. I beseech thee, O Name, pardon now their perverse doings, and their transgressions, and their sins, which they have perversely committed, and transgressed, and sinned before thee. Thy people the house of Israel, as it is written in the law of Moses thy servant, saying, 'For on that day shall he make an atonement for you to cleanse you from all your sins; before the Lord ye shall be pure.' [35] And the priests and the people who stood in the court, on hearing the Name clearly pronounced by the mouth of the high priest, knelt and worshiped, and fell on their faces and said, 'Blessed be the Name. The honor of his kingdom forever and ever.'"

3. They delivered the goat to his conductor. All were eligible for conducting him. But the great priests made a rule, and they did not permit Israel to lead him forth. Said R. Joseph, "it occurred that Arsela of Zippori led him forth, and he was an Israelite."

4. And they made steps [36] for him by reason of the Babylonians, [37] who plucked off his hair and said to him, "take and go, take and go." The nobles of Jerusalem escorted him

33 R. Judah addresses in imagination the goat.

34 It seems, according to the Talmud, that there was no "laying on of hands" on either the morning or evening sacrifice; or on any other public sacrifice, excepting the scapegoat and the bullock, when the congregation had sinned through ignorance.

35 Lev. xvi. 30.

36 Or viaduct, or causeway.

37 Supposed to be Alexandrian Jews, so called from hatred to the Babylonians.

to the first booth. There were ten booths from Jerusalem to Zuk — ninety stadia — seven and a half to every mile.

5. At every booth they said to him, "there is food, there is water," and they escorted him from booth to booth, except the last. For they came not with him to Zuk, but stood afar off and saw his acts.

6. "What did he do?" "His conductor divided the tongue of brightness. Half he twisted on the rock, and half he twisted between his horns. And he thrust him backward, and the goat rolled, and descended, and he had not reached to the half of the mountain, till his members were made members.[38] He returned and sat under the last booth until darkness set in." "And when did he render garments unclean?"[39] "From his exit from the wall of Jerusalem." R. Simon said, "from the time of his thrusting at Zuk."

7. The high priest came beside the bullock and he-goat which were to be burned. He cleft them, and brought out their entrails. He put them on a dish, and caused them to smoke upon the altar. He folded them in their skins, and caused them to be carried to the place of burning. "And when did he render garments unclean?" "From his proceeding without the wall of the court." R. Simon said, "when the fire kindled on the greatest part" of the sacrifice.

8. They said to the high priest, "the he-goat has arrived in the wilderness." "And whence knew they that the he-goat had arrived in the wilderness?" "They set watchmen, who waved handkerchiefs, and they knew that the he-goat had

[38] *I.e.*, broken to pieces.

[39] Maimonides says that those connected with the red heifer and scapegoat were rendered unclean because these animals were "sin-bearing" animals. All that Israelites now have to offer on the day of atonement is for males a white cock (because *gever* in Hebrew signifies a man and a cock), and for females a hen. And they pray, "Let this be my substitute — this my atonement. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace."

arrived in the wilderness." Said R. Judah, "and was not this a great sign to them? from Jerusalem to Bethhoron [40] there were three miles. They went a mile and returned, and rested the time of a mile, and they knew that the he-goat arrived in the desert." R. Ishmael [41] said, "and was there not another sign to them? a tongue of brightness was twisted on the door of the sanctuary, and when the he-goat arrived in the wilderness the tongue blanched, as is said, 'Though your sins be as scarlet, they shall be white as snow.'" [42]

CHAPTER VII

1. The high priest came to read. If he wished to read in linen garments, he read. If not, he read in his own white stole. The public minister of the congregation took out the roll of the Law, and delivered it to the chief of the congregation, and the chief of the congregation gave it to the Sagan, and the Sagan gave it to the high priest. And the high priest stood and received it and read. He stood and read "after the death" [43] and "also on the tenth day." [44] And he rolled up the book of the Law, and put it into his bosom, and said, "More than what I have read before you is written here." And "on the tenth" [45] in the Pentateuch of overseers he recited, and pronounced upon it eight blessings; upon the Law, and upon the service, and upon the confession, and upon the forgiveness of sins, and upon the sanctuary separately, and upon Israel separately, and upon Jerusalem separately, and upon the priests separately, and upon the remainder of the prayer.

2. He who saw the high priest, when he read, could not see the bullock and the he-goat, when they were burning. And he who saw the bullock and the he-goat, when they were burning, could not see the high priest, when he read.

40 "Place of the hollow."
41 Bereitha, or External Traditions.
42 Isaiah i. 18.
43 Lev. xvi.
44 Lev. xxiii. 27.
45 Numb. xxix. 7.

Not because it was forbidden, but because the way was far, and the work of both was proceeding at once.

3. If he read in linen garments, he sanctified his hands and his feet, he undressed, he descended and bathed. He came up, and wiped himself. They brought him golden garments, and he dressed, and he sanctified his hands and his feet, and went forth and offered the ram for himself, and the ram for the people, and seven lambs without blemish of a year old. The words of R. Eleazar. R. Akiba said, " with the morning sacrifice they were offered." And the bullock of burnt offering and the he-goat [46] which was prepared without, were offered with the evening sacrifice.

4. He purifieth his hands and his feet, and undressed, and washed, and he came up, and wiped himself. They brought to him white garments, and he dressed, and sanctified his hands and his feet. He entered to bring forth the spoon and the censer, he sanctified his hands and his feet, and undressed, and he descended, and washed. He came up, and wiped himself. They brought to him garments of gold, and he dressed, and sanctified his hands and his feet. And he entered to offer the evening incense, and to trim the lights; and he sanctified his hands and his feet, and he dressed. They brought to him his own garments, and he dressed. And they escorted him to his house. And he made a feast-day for his friends, when he went out in peace from the sanctuary.

5. The high priest ministered in eight vestments. And the ordinary priest in four: in the tunic, and drawers, and bonnet, and girdle. To these, the high priest added the breastplate, and ephod, and robe, and golden plate. In these they inquired by Urim and Thummim. [47] And they did not inquire in them for a private person; only for the king and the great Sanhedrin, and for whomsoever the congregation is necessary.

[46] Numb. xxix. 7.

[47] Urim and Thummim (lights and perfections) gave answer by the divine illumination of the suitable letters composing the names of the tribes which were graven on the breastplate of the high priest.

CHAPTER VIII

1. On the day of atonement, food, and drink, and washing, and anointing, and the sandal latchet,[48] and marriage duties, are restricted. "But the king and bride are allowed to wash their face, and the woman after childbirth may wear sandals." The words of R. Eleazar, but the Sages forbid them.

2. The person who eats the size of a big date and its grain, and drinks a jawful, is liable to punishment. All edible things are united for the measure of the date, and all drinkable things are united for the measure of the jawful. Eating and drinking are not united.

3. He who eats and drinks unwittingly is only liable for one sin-offering. If he eat and work, he is liable for two sin-offerings. He who eats what is disagreeable for food, and drinks what is disagreeable for drinking, and he who drinks fish brine, or salt gravy, is free.

4. They do not afflict young children in the day of atonement, but they coax them one or two years before, that they may be accustomed to the commandments.

5. If the pregnant woman be affected by the odor, they give her food, till her strength return. To the sick person they give food by order from the physicians. If there be no physicians, they give him food at his own demand until he say "it is enough."

6. Him who is affected with blindness, they fed even with unclean things, till his eyes got the power of vision. Him who is bitten by a mad dog, they fed not with the caul of his liver. But R. Mathia ben Charash said, "it is allowed"; and again said R. Mathia ben Charash, "to him who had throat complaint they administered medicine in his mouth on the Sabbath day, since there is uncertainty of life, and all uncertainty of life abrogates the Sabbath."

7. "On whomsoever an old ruin falls, if there be a doubt, whether one be under it or not; if there be doubt, whether

[48] Sandals were, however, allowed where there was fear of serpents and scorpions. Woolen socks might be used.

he be alive or dead; if there be a doubt, whether he be a foreigner or an Israelite?" "They open over him the heap. If they find him alive, they open fully, but if dead, they leave him."

8. The sin-offering, and the offering for known transgression make atonement. Death and the day of atonement with repentance make atonement. Repentance atones for light transgressions, for commands positive and negative. But grave offenses are suspended, till the day of atonement come, and it will atone.

9. He who said "I will sin and repent — I will sin and repent?" "They did not give him the opportunity of repentance." "I will sin, and the day of atonement shall atone?" "The day of atonement makes no atonement." Transgressions between man and The Place the day of atonement expiates. Transgressions between man and his neighbor, the day of atonement does not expiate, until his companion be reconciled. This R. Eleazar ben Azariah explained, "From all thy sins before the Lord thou shalt be cleansed." Transgressions between man and The Place, the day of atonement expiated. Transgressions between man and his companion, the day of atonement did not expiate, until his companion be reconciled. Said R. Akiba, "Happy are ye, Israel! before whom are ye to be pure? Who will purify you? Your father in heaven, as is said, 'I will sprinkle clean water upon you, and ye shall be clean.'" Then said the Fountain of Israel, the Lord, "As the fountain purifies the defiled, so the Holy One, blessed be he, purifies Israel."

THE TALMUD

Book IV, Treatise IV

THE SANHEDRIN

CHAPTER I

1. "Judgments for money require three judges. Robbery and beating require three. Damages or half damages, double payments and payments four or five fold require three. Constraint, and enticement, and slander require three." The words of R. Meier. But the Sages say, "slander requires twenty-three judges, because there exist in it judgments of souls."

2. Stripes require three judges. In the name of Rabbi Ishmael, the Sages say, "twenty-three." "The intercalary month [1] requires three. The intercalary year requires three." The words of Rabbi Meier. Rabban Simon the son of Gamaliel said, "with three judges they begin, and with five they discuss, and they conclude with seven; and if they concluded with three it is intercalated."

3. "The appointment of elders, and striking off the heifer's neck [2] require three." The words of Rabbi Simon. But Rabbi Judah said, "five." The loosing off the shoe,[3]

[1] The Jewish year is composed of twelve lunar months. It is adapted to the solar year by the use of an intercalary month called Veaddar — the additional Addar. Every nineteen years there are seven occasions on which this embolismic month must be introduced to prevent the various feasts revolving over the four seasons of the year, like the Moslem fast of Ramadan. Formerly the Sanhedrin arranged this intercalary month to suit the harvest, so that if it were late, the wave sheaf and other observances should still be kept according to their proper dates. When, however, the Sanhedrin was suppressed by the Emperor Constantine, Hillel the Second of Tiberias ruled that an intercalary month of twenty-nine days should be added in the third, sixth, eighth, eleventh, thirteenth, seventeenth, and nineteenth years of the Metonic Cycle. This decision has since remained the Jewish standard for reckoning time.

[2] Deut. xxi. 4.

[3] Deut. xx. 5, 9.

and dissatisfaction in marriage require three. The produce [4] of the fourth year,[5] the second tithes, of which the value is unknown, require three. The valuation of holy things requires three. The estimation of movable things requires three. R. Judah said, "one of them must be a priest." Immovable things require nine judges and a priest; and the valuation of a man slave is similar.

4. Judgment of souls require twenty-three judges. Bestiality requires twenty-three, as is said, "and thou shalt slay the woman and the beast," and it is also said, "the beast thou shalt slay." An ox to be stoned requires twenty-three judges; as it is said, "The ox shall be stoned, and his owner also shall be put to death," [6] as is the death of the owner, so is the death of the ox. The wolf, and the lion, and the bear, and the leopard, and the panther, and the serpent, are to be put to death with twenty-three judges. R. Eliezer said, "every one who first killed them has gained honor." R. Akiba said, "they are to be put to death after a judgment with twenty-three judges."

5. A tribe must not be judged, nor a false prophet, nor a high priest, save before the tribunal of seventy-one. And soldiers must not go forth to lawful warfare, save by a decree of the tribunal of seventy-one. Men must not add to the city or to the temple courts, save by a decision of the tribunal of seventy-one. They must not appoint judges to the tribes, save by a decision of the tribunal of seventy-one. A city must not be excluded, save by the tribunal of seventy-one. And the tribunal must not exclude a city on the border, nor exclude three cities, but only one or two.

6. The Great Sanhedrin consisted of seventy-one members, and the small one of twenty-three. And whence know we that the great one contained seventy-one? as is said, "Gather unto me seventy men of the elders of Israel": [7] and Moses over them. There are seventy-one. R. Judah said "seventy." And whence know we that the small one consisted of twenty-three? as is said, "Then the congregation shall

[4] Lev. xix. 24.
[5] Deut. xiv. 22–25.
[6] Exod. xxi. 29.
[7] Numb. xi. 17.

judge"; [8] "and the congregation shall deliver." A congregation to judge, and a congregation to deliver, there are twenty. And whence know we that a congregation required ten? as is said, "How long shall I bear with this evil congregation?" [9] Joshua and Caleb were excepted. "And whence know we to produce the other three?" From the meaning, as is said, "Thou shalt not follow a multitude to do evil." [10] I am hearing that "I shall be with them for good." If so, why is it said, "to decline after many to wrest judgment"? [10] "Because thy inclinations to good do not equal thy inclinations to evil. Thy inclinations to good are by the report of one. Thy inclinations to evil are by the report of two. And a tribunal must not be balanced. Another must be added. There are twenty-three." "And how populous must be the city suited for judges?" "One hundred and twenty." R. Nehemiah said, "two hundred and thirty to represent twenty-three overseers of tens."

CHAPTER II

1. The high priest may judge, and be judged.[11] He may bear witness, and witness may be borne against him. He may have his shoe loosed, and the shoe may be loosed for his wife.[12] His brother may take his wife, but he must not take his brother's wife, because he is prevented from marrying a widow. If there happened a death in his family, he must not go immediately behind the bier. "But when the mourners are concealed in a street, then he is discovered to the public. They are discovered to the public, and he is concealed in a street. And he may go with them to the entrance-gate of the city." The words of R. Meier. R. Judah said, "he must not depart from the sanctuary"; as is said, "neither

[8] Numb. xxxv. 24, 25. A congregation, or *minyan*, must not be less than ten men. If there be 10,000 women they can not form a *minyan*.

[9] Numb. xiv. 27.

[10] Exod. xxiii. 2.

[11] The Great Sanhedrin could whip a high priest for certain offenses, and afterward restore him to his office.

[12] Deut. xxv. 9.

shall he go out of the sanctuary." [13] And when he comforts others, the fashion of all the people is to pass one after the other, and the deputy priest puts him in the middle between himself and the people. But when he is comforted by others, all the people say to him, "we are thy atonement." And he says to them, "you shall be blessed from heaven." And at the first meal [14] after a funeral, all the people recline on the ground, and he sits on a stool.

2. The king neither judges, nor is judged. He neither bears witness, nor is witness borne against him. He does not unloose the shoe, and the shoe is not unloosed for his wife. He does not marry his brother's wife, nor is his wife married by his brother. R. Judah said, "if he pleased he may unloose the shoe, or marry his brother's wife. He is remembered in prayer for good." The Sages said to him, "we do not hear him (the king) for unloosing the shoe and his widow must not marry." R. Judah said, "the king may marry the widow of a king, as we find with David that he married the widow of Saul"; as is said, "And I gave thee thy master's house, and thy master's wives into thy bosom." [15]

3. If there happened a death in his family, he goes not out from the entrance of his palace. R. Judah said, "if he pleases to go after the bier he may go, as we find in David that he went after the bier of Abner"; as is said, "And King David himself followed the bier." [16] The Sages said to him, "this only happened to pacify the people." And at the first meal after a funeral, all the people recline on the ground, and he sits on a sofa.

4. And he may go forth to lawful warfare by order of the supreme court of seventy-one, and he may break down a road for himself, and none can prevent him. The road of a king is without measure, and all the people plunder and lay it before him. And he takes part first. He must not multiply wives beyond eighteen. R. Judah said, "he may multiply wives for himself so long as they do not turn away his heart." R. Simon said, "even if one turn away his heart,

[13] Lev. xxi. 12.
[14] 2 Sam. iii. 35.
[15] 2 Sam. xii. 8.
[16] 2 Sam. iii. 31.

he should not marry her." If so, wherefore is it said, "he must not multiply for himself wives, even though they be as Abigail"? He must not multiply horses, except sufficient for his own riding. And silver and gold he must not multiply much, only sufficient to pay his own expenses. And he must write a book of the law for himself. When he goes out to war, he must bring it with him. When he returns, he must bring it with him. If he sit in judgment it is with him. When he is seated it is before him, as is said, "And it shall be with him, and he shall read therein all the days of his life." [17]

5. None may ride on his horse, and none may sit on his chair, and none may use his scepter, and none may see him shaving, either when he is naked, or in the bath, as is said, "Thou shalt in any wise set him king over thee," [18] that his dread be upon thee.

CHAPTER III

1. "Judgment in money matters requires three judges. This party chooses for himself one, and the other party chooses for himself one. And both parties choose another." The words of R. Meier. But the Sages say, "the two judges choose for themselves the other." "This one may declare the judge of that one illegal. And that one may declare the judge of this one illegal." The words of R. Meier. But the Sages say, "it is only when witness can be brought against them that they are related or unlawful." "But if they be righteous or experienced, they must not be declared illegal." "This one may declare illegal the witness of that one. And that one may declare illegal the witness of this one." The words of R. Meier. But the Sages say, "it is only when witness can be brought against them that they are related or unlawful, but if they be righteous they must not be declared illegal."

2. One said to the other, "I trust my father," "I trust thy father," "I trust three cowherds." R. Meier said, "he

17 Deut. xvii. 19. 18 Deut. xvii. 15.

may change his mind." But the Sages say, "he must not change." If he must give an oath to his companion, and he said to him, "vow to me by the life of thy head"? R. Meier said, "he may change his mind." But the Sages say, "he must not change his mind."

3. And these are illegal as judges or witnesses—one who played at cards, or lent on usury, or bet on the flight of doves, or traded in the Sabbatical year. R. Simon said, "at first they were called gatherers in the Sabbatical year; when they were forced by Gentiles to cultivate the ground, they changed to call them traders in the Sabbatical year." R. Judah said, "it is only when they have no other occupation but this one alone: but if they have another occupation, they are allowed."

4. And these are related, his father and his brother, and the brethren of his father, and the brethren of his mother, and the husband of his sister, and the husband of his father's sister, and the husband of his mother's sister. And the husband of his mother and his father-in-law, and his brother-in-law, they, their children, and their sons-in-law, and his stepson alone. R. José said, "this was the teaching of R. Akiba; but the first teaching was, his uncle and the son of his uncle, and all suitable for inheritance, and every one related to him at the present time." "One was related and became estranged?" "He is lawful." R. Judah said, "even if his daughter died, and he has children left by her, they are related."

5. "Who is a friend? and who is an enemy?" "A friend is the bridegroom's best man, an enemy is every one who has not spoken with him three days in malice." The Sages replied to him, "Israelites are not so suspicious."

6. "How are witnesses examined?" "They are brought in and intimidated; and all other men are driven out. And the chief of the witnesses is left, and they say to him, "tell us how do you know that this man is indebted to that man?" If the witness said, "he told me that I am indebted to him" —"such a man told me that he is indebted to him"— he has said nothing, till he shall say, "he acknowledged in our

presence that he owed him two hundred zuz." And afterward the second witness is brought in, and examined. If their statements were found agreeing, the judges held a conversation. Two of them said "he is clear," and one said "he is indebted"? "He is cleared." "Two said he is indebted, and one said he is clear?" "He is indebted." "One said he is clear, and one said he is indebted? And even if two pronounced him clear or indebted, and one said, 'I don't know'?" "The judges must be increased."

7. The matter is finished. They bring in the plaintiff and defendant. The chief judge says, "thou, such a one, art clear; thou, such a one, art indebted." "And whence know we that one of the judges on going out should not say, 'I was for clearing him, but my colleagues pronounced him indebted, but what shall I do when my colleagues are too many for me'?" "Of this man it is said, 'Thou shalt not go up and down as a talebearer among this people,'[19] and it is said, 'A talebearer revealeth secrets.'"[20]

8. At any time the one condemned may bring evidence and annul the judgment. The judges said to him, "bring all your evidence within thirty days from this date." If he brought them within thirty days, it is annulled; if after thirty days, it is not annulled. Rabban Simon, the son of Gamaliel, said, "what shall he do if he did not find them within thirty days, but found them after thirty days?" "The judges said to him, 'bring witnesses'; and he said, 'I have no witnesses'; they said, 'bring evidence'; and he said, 'I have no evidence': but afterward he found evidence, and found witnesses?" "They are nothing." Rabban Simon, the son of Gamaliel, said, "what shall he do if he did not know that he had witnesses, and found witnesses; he did not know that he had evidence, and found evidence?" "They said to him, 'bring witnesses'; he said, 'I have no witnesses.' 'Bring evidence,' and he said, 'I have no evidence.'" "He saw that he will be pronounced indebted in judgment," and he said, "approach such a one, and such a

[19] Lev. xix. 16. [20] Prov. xi. 13.

one, and bear witness for me," or "he pulled out evidence from his pocket"? "It is nothing."

CHAPTER IV

1. Judgments in money and judgments in souls must be equally inquired into and investigated; as is said, "Ye shall have one manner of law."[21] "What is the difference between judgments in money and judgments in souls?" "Judgments in money require three judges, judgments in souls twenty-three. Judgments in money open the case either for clearing or proving indebted, but judgments of souls open the case for clearing, and the case is not opened for condemning. Judgments in money are balanced by one judge either for clearing or proving indebted; but judgments in souls are balanced by one for clearing and by two for condemning. Judgments in money may be reversed either for clearing or proving indebted; but judgments in souls may be reversed for clearing, but must not be reversed for condemnation. All may express an opinion on judgments in money for clearing or proving indebted. All may express an opinion on judgments in souls for clearing, but all must not express an opinion for condemnation. He who has expressed an opinion on judgments in money for proving indebted may express an opinion for clearing, and he who has expressed an opinion for clearing may express an opinion for proving indebted. He who has expressed an opinion on judgments in souls for condemnation may express an opinion for clearing, but he who has expressed an opinion for clearing must not reverse it to express an opinion for condemnation. Judgments in money are conducted by day and settled by night. Judgments in souls are conducted by day and settled by day. Judgments in money are settled on the same day, either for clearing or proving indebted. Judgments in souls are finished on the same day for clearing, and on the day after it for condemnation; wherefore there can be no judgments on Friday or on the eve of a festival."

[21] Lev. xxiv. 22.

2. Judgments in legal uncleanness and legal cleansings begin with the supreme judge. Judgments in souls begin with a judge at his side. All are eligible to pronounce judgments in money matters, but all are not eligible to pronounce judgments in souls — only priests, Levites, and Israelites who can intermarry into the priesthood.

3. The Sanhedrin was like half a round threshing-floor, in order that the members might observe one another. And two scribes of the judges stood before them — one on the right and one on the left. And they wrote the sentence of acquittal, and the sentence of condemnation. R. Judah said, "three; one scribe wrote the sentence of acquittal, and one wrote the sentence of condemnation; and the third wrote both the sentence of acquittal and the sentence of condemnation."

4. And three rows of the disciples of the wise sat before them. And each one knew his place. When it was necessary to appoint a judge, they appointed one from the first row. One from the second row came instead of him into the first, and one from the third row came instead of him into the second, and they selected another from the congregation, and they seated him in the third row, and he did not sit in the place of his predecessor, but he sat in a place suitable for himself.

5. "How did the judges intimidate witnesses in the testimony for souls?" "They introduced them, and intimidated them." "Perhaps you are speaking from guess? or from hearsay? witness from witness? or from a trustworthy man we heard it?" Or perhaps "you don't know that at the last we shall proceed to inquire into your own character and investigate it." "Have a knowledge that the judgments of money are not as judgments of souls. In judgments for money, when the man pays the money he has atoned. In judgments for souls his blood and the blood of his posterity are suspended till the end of the world." So we find it with Cain when he slew his brother. It is said of him,[22] "the voice of thy brother's bloods crieth." He does not say thy brother's blood, but bloods of thy brother, his blood and the

[22] Gen. iv. 10.

blood of his posterity. Another thing is also meant, that thy brother's bloods are spattered on wood, and on stones. Therefore man is created single, to teach thee that every one who destroys one soul from Israel, to him is the verse applicable, as if he destroys a full world. And every one who supports one soul in Israel, to him is the verse applicable, as if he supports the full world. And it is also said, for the peace of creation, that no man may justly say to his companion, my father is greater than thine. And that the Epicureans should not say, that there are more Creators in the heavens, and it is also said, to show forth the greatness of the Holy One, blessed be he! When man stamps many coins with one stamp, all are alike. But the King of Kings, the Holy One, blessed be he! stamped every man with the stamp of the first Adam, and no one of them is like his companion; therefore every one is bound to say, "for my sake was the world created." But, perhaps, the witnesses will say, "what is this trouble to us?" But is it not already said, "And is a witness, whether he hath seen or known of it; if he do not utter it"?[23] But perhaps the witnesses will say, "what is it to us, to be guilty of this man's blood?" But is it not already said, "When the wicked perish, there is shouting"?[24]

CHAPTER V

1. The witnesses were examined with seven investigations. "In what Sabbatical year?" "In what year?" "In what month?" "What date in the month?" "What day?" "What hour?" "What place?" R. José said, "What day?" "What hour?" "What place?" "Did you know him?" "Did you warn him?" In a case of idolatry, "whom did he serve?" "And with what did he serve?"

2. Every judge who extends examinations is praiseworthy. It happened that the son of Zacchai examined even on the stems of figs. And what difference is there between inves-

[23] Lev. v. 1. [24] Prov. xi. 10.

tigations and examinations? In investigations if one say, "I don't know," the witness is worthless. In examinations, if one say, "I don't know," and even two say, "we don't know," their witness stands. Whether in investigations or examinations, when they contradict each other, their witness is worthless.

3. One witness said, "on the second of the month," and another witness said, "the third of the month." Their witness stands. Because one knows of the intercalary month, and another does not know of the intercalary month. One said, "on the third," and another said, "on the fifth," their witness is worthless. One said, "at the second hour," and another said "at the third hour"; their witness stands. One said, "at the third," and another said, "at the fifth"; their witness is worthless. R. Judah said "it stands." One said, "on the fifth," and another said, "on the seventh"; their witness is worthless, because at the fifth hour the sun is in the east, and at the seventh hour the sun is in the west.

4. And afterward they introduce the second witness and examine him. If both their statements agree, they open the case with clearing. One of the witnesses says, "I possess information to clear him." Or one of the disciples of the Sanhedrin says, "I possess information for condemning." They order him to keep silence. One of the disciples of the Sanhedrin says, "I possess information to clear him." They bring him up, and seat him between the judges, and he did not go down during the whole day. If there be substantial information, they give him a hearing. And even when he (the accused) says, "I possess information for clearing myself," the judges give him a hearing; only there must be substantial information in his words.

5. If the judges found him clear, they released him, but if not they deferred his judgment till the morrow. They conversed in pairs, and reduced their eating, and they drank no wine all the day, and discussed the matter the whole night. And on the morrow they came very early to the judgment-hall. He who was for clearing said, "I was for clear-

ing, and I am for clearing in my place." And he who was for condemning said, "I was for condemning, and I am for condemning in my place." He who pronounced for condemning could pronounce for clearing, but he who pronounced for clearing could not turn round and pronounce for condemning. If the judges erred in a matter, the two scribes of the judges recalled it to their memory. If they found him clear, they released him; but if not, they stood to be counted. "Twelve cleared him, and eleven condemned?" "He is clear." "Twelve condemned him, and eleven cleared him, and even eleven cleared, and eleven condemned," and one said, "I don't know." And even twenty-two cleared or condemned, and one said, "I don't know"? "They must add judges." "How many do they add as judges two by two?" "Up to seventy-one." "Thirty-six cleared him, and thirty-five condemned him?" "He is clear." "Thirty-six condemned him, and thirty-five cleared him?" "They disputed with each other until one of the condemning party acknowledged the statement of the clearing party."

CHAPTER VI

1. When the judgment was finished, they brought him forth to stone him.[25] The place of stoning was outside the judgment-hall; as is said, "Bring him forth that hath cursed."[26] One stood at the door of the judgment-hall with towels in his hand, and another man rode a horse at a distance from him, but so that he might see him. If one said, "I have something to tell for his clearing," this one waved the towels, and the other galloped his horse, and stopped the accused. And even though he himself said, "I have something to tell to clear myself," they brought him back as many

[25] Before executing a criminal, a quantity of frankincense in a cup of wine was given to him to stupefy him and render him insensible to pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost. This cost was in obedience to Proverbs xxxi. 6, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts."

[26] Lev. xxiv. 14.

as four or five times, only there must be substance in his words. If they found him clear, they freed him; but if not, they took him forth to stone him. And a herald preceded him crying, "Such a one, the son of such a one, is brought out for stoning, because he committed such a transgression, and so and so are witnesses; let every one who knows aught for clearing him come forth and tell it."

2. When he was ten cubits from the place of stoning, they said to him "confess," as it is the custom of all about to die to confess, since to every one who confesses there is a portion in the world to come. So we find with Achan when Joshua said to him, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him." [27] "And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus I have done." "And from whence know we that his confession made atonement for him?" "As it is said, 'And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day.' This day thou art troubled, but thou shalt not be troubled in the world to come." And if he did not know how to confess, they told him to say, "let my death be an atonement for all my sins." Rabbi Judah said, "if he knew that he was falsely condemned, he said, 'let my death be an atonement for all my sins, except this one'"; the Sages said, "if so, every man will speak thus to make himself innocent."

3. When he was four cubits from the place of stoning, they stripped off his garments. "If a man, they covered him in front; if a woman, before and behind." The words of Rabbi Judah. But the Sages say, "a man was stoned naked, but the woman was not stoned naked."

4. The place of stoning was two men high. One of the witnesses thrust him down on his loins. If he turned on his heart, the witness must turn him on his loins. If he died with that thrust it was finished; but if not, the second witness took the stone, and cast it upon his heart. If he died with that blow, the stoning was finished. But if not, he

[27] Joshua vii. 19, 20, 25.

was stoned by all Israel, as is said, "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people."[28] "All who were stoned were hung up." The words of Rabbi Eliezer. But the Sages say, "none was hung up, save the blasphemer and the idolater." "The man is to be hung with his face toward the people, but the woman with her face toward the wood." The words of Rabbi Eliezer. But the Sages say, "the man was hung up, but they do not hang up a woman." Rabbi Eleazar said to them, "and did not Simon, the son of Shatach, hang women in Askalon?" They said to him, "he hung up eighty women (witches), and two could not be judged, in one day." "How did they hang him?" "They sunk a beam in the ground, and a transverse beam proceeded from it, and they bound his hands, one over the other, and hung him up" by them. R. José said, "the beam was inclined against the wall, and he was hung upon it, just as the butchers do." And they loosed him immediately afterward. "But if he was out all night?" "It was a transgression of a negative command, as is said, 'His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, for he that is hanged is accursed of God,'"[29] etc. As one says, "wherefore is this one hung?" "Because he blasphemed the Name, and it follows that the heavenly Name is profaned."

5. Rabbi Meier said, "when man is sorrowful,[30] what language does the Shekinah[31] make him to utter?" If it be lawful so to speak, "my head makes me ashamed, my arm makes me ashamed." If, to speak after the manner of men, Omnipresence is sorrowful, when the blood of the wicked is poured out, how much more sorrowful is he for the blood of the righteous? And not in the case of the condemned alone, but every one who leaves his dead overnight is a transgressor

[28] Deut. xvii. 7.

[29] Deut. xxi. 23.

[30] This supposes a man sorrowful, because he is obliged to punish his own son.

[31] *I.e.*, the divine presence. The luminous cloud of glory in the holy of holies.

of a negative command. If they left him for the sake of honor, to bring a coffin and a shroud for him, there is no transgression. But they did not bury him (the condemned) in the sepulchers of his fathers. And there were two burial-grounds prepared for the judgment-hall — one for the stoned and the burned, and one for those beheaded and strangled.

6. When the flesh of the condemned was consumed, they gathered his bones and buried them in their proper place; and his relatives came and asked after the peace of the judges, and the peace of the witnesses, as much as to say, "know there is nothing in our hearts against you, as your judgment was true." And they did not mourn, but were gloomy, since gloominess is only in the heart.

CHAPTER VII

1. Four punishments were permitted to the supreme court — stoning, burning, beheading, and strangling. R. Simon said, "burning, stoning, strangling, and beheading." The preceding chapter is the order of stoning.

2. The order for those burned was to be sunk in dung to their knees. And men put a hard towel in a soft one, and encircled his neck. One pulled on one side, and another pulled on the other side, till the condemned opened his mouth. And one lit a wick, and cast it into his mouth, and it went down to his bowels, and it consumed his intestines. R. Judah said, "if he died in their hands, they did not complete in him the order of burning; only they opened his mouth with tongs against his will, and lit the wick, and cast it into his mouth, and it went down to his bowels and consumed his intestines." Said R. Eleazar, the son of Zadok, "it happened with the daughter of a priest, who was immoral, that they surrounded her with dry branches and burned her." The Sages replied, "because the court at that time was unskilled."

3. The order of those beheaded was to have their heads struck off with a sword, as is the custom of governments.

R. Judah said, "that was an abuse; they only rested his head on a block, and hewed it off with an axe." The Sages replied to him, "no death is a greater abuse than that." The order for those strangled was that they were sunk down in dung to their knees, and then a hard towel was put inside a soft one, and encircled the victim's neck. One pulled on one side, and another pulled on the other side, till his soul departed.

4. These were stoned; . . . a blasphemer, and an idolater, and he who gave his seed to Molech, and one with a familiar spirit,[32] and a wizard, and he who profaned the Sabbath, and he who cursed father or mother, and he who came to a betrothed maid, and an enticer to idolatry, and a withdrawer to idolatry, and a sorcerer, and a son stubborn and rebellious.

5. The blasphemer was not guilty till he expressed the Name. Said R. Joshua, the son of Korcha, every day they examined the witnesses under a substituted (feigned) name, for example, "José shall beat José." When the judgment was finished, they could not execute him under the nickname, but they withdrew all men outside, and interrogated the principal witness, and said to him, "tell us clearly what thou hast heard," and he said it. And the judges stood up on their feet, and rent their garments, and they were never sewn again. And the second witness said, "even I heard as he," and the third said, "even I heard as he."

6. One committed idolatry, whether he served the idol, or sacrificed to it, or burned incense to it, or made a libation to it, or bowed down to it, or accepted it for his god. And also, he who said to it, "thou art my God." But he who embraced it, and kissed it, and honored it, and dusted it, and washed it, and anointed it, and dressed it, and put shoes on it, transgressed a negative command. He who vowed

[32] The words in the original, *Baal Aob*, are supposed by some to denote a ventriloquist, as such persons are called in the LXX. *'Eggastrimuthoi*, and also from *Aob*, meaning a "bottle" or "stomach." *Aob* seems, however, much more likely to be allied to the Coptic word for a "serpent" or "python."

in its name, and performed the vow in its name, transgressed a negative command. "He exposed himself to Baal peor?" "That is positive service." "He cast a stone to Mercury?" "That is positive service."

7. He who gave his seed to Molech[33] is not guilty till he hand it to Molech, and pass it through the fire. "If he hand it to Molech, and do not pass it through the fire, or if he passed it through the fire, and did not hand it to Molech?" "He is not guilty till he hand it to Molech, and pass it through the fire." One has a familiar spirit, when the python speaks from his arm. But the wizard speaks with his mouth. These are to be stoned, and inquiry from them is forbidden.

8. He who profaned the Sabbath by aught which renders him guilty of presumption is to be cut off;[34] but if he profaned the Sabbath in error, a sin-offering is required from him. He who cursed father or mother is not guilty till he curse them by the Name. "If he curse them with a substituted name of God?" R. Meier pronounces him "guilty"; but the Sages "free him."

9. "If one came to a betrothed maid?" "He is not guilty, except she be a virgin and betrothed, and in the house

[33] The image of Molech was made of brass. It was hollow within and heated with fire outside. It stood in the valley of Hinnom without the walls of Jerusalem. Kimchi says the image of Molech contained seven chapels. These chapels are supposed by some to represent the seven planets. In the first chapel flowers were offered; in the second, turtle doves or young pigeons; in the third, lambs; in the fourth, rams; in the fifth, calves; in the sixth, oxen; "but whosoever offered his son, they opened to him the seventh chapel." The face of Molech was like the face of a calf, and the image stretched forth its hands "as a man who opens his hands to receive something of his neighbor." "They kindled the image with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost." They called it Tophet, because they made a noise with drums (*tophim*), that the father might not hear the screams of his child and have pity upon him. And they called it Hinnom, because the child roared (*menahem*) in his anguish. Others say it was called Hinnom, because the priests used to say, "May it profit thee — may it be sweet to thee."

[34] Cutting off is generally supposed to have extended to the family as well as the guilty person. It seems to have included the future as well as the present life.

of her father." "If two came to her?" "The first is to be stoned and the second strangled."

10. "The enticer to idolatry?" "This ordinary man enticed an ordinary man; he said to him, 'there is an object of fear in such a place, so it eats, so it drinks, so it does good, so it does evil.'" Of all who are guilty of death in the law, we are not to set witnesses in concealment to convict them, except in this case of an enticer to idolatry. When he has spoken of his idolatry to two persons, they as witnesses bring him to the judgment-hall, and stone him. If he spoke thus to one, this one replies, "I have companions who desire to hear so and so." "If he be cunning, and he does not speak before them?" "Witnesses are concealed behind a wall, and he says to the idolater, 'tell me what thou saidst to me alone,' and the idolater told him. And he replied to him, 'how can we leave our God, who is in heaven, and go and serve wood and stone?'" "If the idolater returned from his sin, it is well; but if he said, 'so is our duty, and so it is excellent for us,' they who stood behind the wall bring him to the judgment-hall, and stone him; if he said, 'I shall serve, I shall go and serve, let us go and serve; I will sacrifice, I will go and sacrifice, let us go and sacrifice; I will burn incense, I will go and burn incense, let us go and burn incense; I will pour a libation, I will go and pour a libation, let us go and pour a libation; I will bow down, I will go and bow down, let us go and bow down' — the withdrawer is he who says, 'let us go and serve idols.'"

11. The sorcerer, who has done the act, is guilty of death, but he is not guilty who merely deludes the eyes. R. Akiba said in the name of R. Joshua, "two sorcerers can gather cucumbers — one gathers them and is free, but another gathers them and is guilty. He who has performed the act is guilty. He who has merely deluded the eyes is free."

CHAPTER VIII

1. A son stubborn and rebellious.[35] "From what time is he decidedly a son stubborn and rebellious?" "From the time the two hairs have come, and up to the time the beard has sprouted; but the Sages spoke in modest language. As is usually said, when a man has a son — a son, but not a daughter; a son, but not a man; a child as yet free from coming under the rule of the commandments."

2. "From what time is he guilty?" "From the time he ate three-quarters of a pound of flesh, and drank half a log of Italian wine." R. José said, "a pound of flesh and a log of wine." "He ate it in an appointed feast; he ate it in the intercalary month; he ate it during the second tithes in Jerusalem; he ate of a carcass and of things torn, abominable things and creeping things; he ate of that which had not paid tithes, and the first tithes before the heave-offering was separated from them, and the second tithes and holy things which were not redeemed; he ate of a thing which is commanded, and of a thing which is a transgression; he ate every kind of meat, but he did not eat flesh; he drank every kind of fluid, but he did not drink wine?" "He is not a son stubborn and rebellious till he eat flesh and drink wine," as is said, "A glutton and a drunkard;"[36] and even though there is no conclusive evidence, there is a memorial to the matter, as is said, "Be not among winebibbers; among riotous eaters of flesh."[37]

3. "If he steal it from his father, and eat it, with permission, on the property of his father; from others, and eat it on the property of others; from others, and eat it on the property of his father?" "He is not a son stubborn and rebellious till he steal it from his father and eat it on the property of others." R. José, the son of R. Judah, said, "till he steal it from his father and from his mother."

4. "If his father desires his punishment, and his mother does not desire it; his father does not desire it, and his mother

[35] Deut. xxi. 18. [36] Deut. xxi. 20. [37] Prov. xxiii. 20.

does desire it?" "He is not declared a son stubborn and rebellious until both of them desire it." R. Judah said, "if his mother was not suitable for his father, he is not declared a son stubborn and rebellious." "One of them was broken-handed, or lame, or dumb, or blind, or deaf?" "He is not declared a son stubborn and rebellious," as is said, "'Then shall his father and his mother lay hold on him,'[38] which is impossible if they be broken-handed; 'and bring him out,' which is impossible if they be lame; 'and they shall say,' which is impossible if they be dumb; 'this our son,' which is impossible if they be blind; 'he will not obey our voice,' which is impossible if they be deaf. They must warn him before three judges, and then flog him." "He returned to his bad habits?" "He is to be judged before twenty-three judges, but he is not to be stoned till the three first judges are present, as is said, 'this our son' who was flogged before you." "He ran away before his judgment was finished, and afterward came to puberty?" "He is free." "But if he ran away after the decision and then came to puberty?" "He is guilty."

5. A son stubborn and rebellious is judged for the sake of his future prospects. The law says, "better die when he is innocent, and not die when he is guilty." The death of the wicked is pleasant for them, and pleasant for the world; but the death of the righteous is evil for them, and evil for the world. Wine and sleep are pleasant to the wicked, and pleasant to the world; but for the righteous, it is evil for them, and evil for the world. Separation for the wicked is pleasant for them, and pleasant for the world; but for the righteous, it is evil for them, and evil for the world. Union for the wicked is evil for them, and evil for the world; but for the righteous, it is pleasant for them, and pleasant for the world. Rest for the wicked is evil for them, and evil for the world; but for the righteous, it is pleasant for them, and pleasant for the world.

6. If one engaged in burglary, he is judged for the sake of his future prospects. "He engaged in burglary and broke

[38] Deut. xxi. 19, 20.

a barrel?" "If the owner might not kill him, he must pay for the barrel; but if the owner might kill him, he is freed from paying for the barrel."

7. These are they who are rescued[39] with their souls — he who pursued after his companion to kill him, and one after a betrothed girl. But one about to profane the Sabbath, and one about to serve idols, such can not be saved with their souls.[40]

CHAPTER IX

1. And these are to be beheaded. The murderer and the men of a city withdrawn to idolatry. "The murderer who smote his neighbor with a stone or iron, and he pressed him down in the midst of the water, or in the midst of fire, and he could not come out from thence, and he died?" "He is guilty." "He pushed him into the midst of water, or into the midst of fire, and he could come out, but he died?" "He is free." "He encouraged a dog against him, he encouraged a serpent against him?" "He is free." "He caused a serpent to bite him?" Rabbi Judah declared him "guilty," but the Sages "freed him." "He smote his companion either with a stone or his fist, and he was counted for dead, and he became lighter, and afterward became heavier, and died?" "He is guilty." R. Nehemiah said, "he is free, because there are extenuating circumstances in the matter."

2. "His intention was to kill a beast, and he killed a man — a foreigner, and he killed an Israelite — a premature birth, and he killed a timely child?" "He is free." "His intention was to smite his loins, and there was not sufficient force in the blow to cause death in his loins, and it passed to his heart, and there was sufficient force in the blow to cause death in his heart, and he died?" "He is

[39] *I.e.*, they are saved from crime by immediately depriving them of life. This summary mode of procedure was called "the rebel's beating." It was a kind of lynch-law inflicted by the people at once.

[40] As the former class of intending criminals could at once be killed, so this latter class must be guilty of the act, and they are then judged for it.

free." "His intention was to smite him on his heart, and there was sufficient force in the blow to cause death on his heart, and it passed on to his loins, and there was not sufficient force in the blow to cause death on his loins, but he died?" "He is free." "His intention was to smite an adult, and there was not sufficient force in the blow to cause death to an adult, and it passed off to a child, and there was sufficient force to kill the child, and he died?" "He is free." "His intention was to smite a child, and there was sufficient force in the blow to cause death to a child, and it passed to an adult, and there was not sufficient force to cause death to the adult, but he died?" "He is free." "But his intention was to smite him on his loins, and there was sufficient force in the blow to cause death on his loins, and it passed to his heart, and he died?" "He is guilty." "His intention was to smite an adult, and there was sufficient force in the blow to cause the death of the adult, and it passed to a child, and he died?" "He is guilty." R. Simon said, "even if his intention be to kill this one, and he killed that one, he is free."

3. "A murderer, who is mingled with others?" "All are to be freed." R. Judah said "they are to be collected in a prison." "Several condemned to different deaths are promiscuously mingled?" "They are all to be adjudged the lightest punishment." "Those condemned to stoning with those condemned to burning?" R. Simon said, "they are to be condemned to stoning, because burning is more grievous," but the Sages say, "they are to be condemned to burning, because stoning is more grievous." To them replied R. Simon, "if burning were not more grievous, it would not have been assigned to the daughter of a priest who was immoral." They replied to him, "if stoning were not more grievous, it would not have been assigned to the blasphemer, and the idolater." "Those condemned to beheading, mingled with those condemned to strangling?" R. Simon said, "they are to be put to death with the sword," but the Sages say, "with strangling."

4. "He who is found guilty of two deaths by the judges?"

"He is condemned to the more grievous punishment." "He committed a transgression, which made him deserve two deaths?" "He is condemned to the more grievous." R. José said, "he is condemned for the first deed which he committed."

5. "He who is flogged once and again?" "The judges commit him to prison, and they give him barley to eat till his belly bursts." "He who killed a person without witnesses?" "They commit him to prison, and they give him to eat the bread of adversity, and the water of affliction." [41]

6. "A thief who stole a sacred vessel, and he who cursed in necromancy, and the paramour of an Aramæan?" "The avengers may at once fall upon him." "The priest who served in legal uncleanness?" "His brother priests have no need to bring him to the tribunal, but the young priests drag him outside the court, and dash out his brains with faggots of wood." "A stranger who served in the sanctuary?" R. Akiba said, he is to be killed "with strangling," but the Sages say, "by the visitation of heaven."

CHAPTER X

1. All Israel have a portion in the world to come, as is said, "Thy people also shall be all righteous," [42] etc. And these are they who have no portion in the world to come: he who says there is no resurrection of the dead in the law, and that there is no revealed law from heaven, and the Epicurean. R. Akiba said, "even he who reads in forbidden [43] books, and he who mutters over a wound"; and he said, "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." [44] Aba Shaul said, "even to meditate the Name [45] in its letters."

[41] Isaiah xxx. 20.
[42] Isaiah lx. 21.
[43] Literally, "outside."
[44] Exod. xv. 26.
[45] *I.e.*, "to meditate with the intention to mutter 'Jehovah' over a wound."

2. Three kings and four ordinary persons have no portion in the world to come. Three kings, Jeroboam, Ahab, and Manasseh. R. Judah said, "Manasseh had a portion in the world to come," as is said, "And prayed unto him, and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.[46] The Sages said to him, "He brought him back to his kingdom, but he did not bring him back to life in the world to come." Four ordinary persons, Balaam, and Doeg, and Ahitophel, and Gehazi, have no portion in the world to come.

3. The generation of the deluge has no portion in the world to come, and they stand not in judgment, as is said, "My spirit shall not always strive with man." [47] They have neither judgment nor spirit. The generation of the dispersion has no portion in the world to come, as is said, "So the Lord scattered them abroad from thence upon the face of all the earth." [48] And the Lord scattered them in this world, and from thence the Lord scattered them in the world to come. The men of Sodom have no portion in the world to come, as is said, "But the men of Sodom were wicked and sinners before the Lord exceedingly," [49] wicked in this world, and sinners in the world to come. But they will stand in judgment. R. Nehemiah said, "neither one nor other will stand in judgment," as is said, "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." [50] "Therefore the wicked shall not stand in judgment"; this is the generation of the deluge: "nor sinners in the congregation of the righteous"; these are "the men of Sodom." The Sages said to him, "they do not stand in the congregation of the righteous, but they stand in the congregation of the wicked." The spies have no portion in the world to come, as is said, "Even those men that did bring up the evil report upon the land died by the plague before the Lord." [51] And they died in this world. They also died in the plague in the world to come. "The generation of

[46] 2 Chron. xxxiii. 13.
[47] Gen. vi. 3.
[48] Gen. xi. 8.
[49] Gen. xiii. 13.
[50] Ps. i. 5.
[51] Numb. xiv. 37.

the wilderness has no portion in the world to come, and they will not stand in judgment, as is said, 'In this wilderness they shall be consumed, and there they shall die.'" [52] The words of R. Akiba. R. Eliezer said, "of them he (God) said, 'Gather my saints together unto me, those that have made a covenant with me by sacrifice.'" [53] "The congregation of Korah will not come up, as is said, 'And the earth closed upon them' [54] in this world. 'And they perished from among the congregation' in the world to come." The words of R. Akiba. R. Eliezer said, "of them he said, 'The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up.'" [55] "The ten tribes will not return, as is said, 'And cast them into another land, as it is this day'; [56] as the day departs and does not return, so they depart and do not return." The words of R. Akiba. R. Eliezer said, "as the day darkens and brightens, so will it be with the ten tribes; as it was dark for them, so will it be bright for them."

4. The men of a city withdrawn to idolatry have no portion in the world to come, as is said, "Certain men, the children of Belial, are gone out from among you and have withdrawn the inhabitants of their city," [57] and they are not to be killed till the withdrawers be from the city itself and from the tribe itself, and till it withdraw the majority, and till the withdrawers be men. If the withdrawers be women, or children, or the minority be withdrawn, or the withdrawers be outside of it, they are to be treated singly, and they need two witnesses, and a warning to each of them. It is more grievous for individuals than for the multitude, because individuals must be stoned, though for that reason their money is safe for their heirs; but the multitude are cut off with the sword, and for that reason their money is lost.

5. "Thou shalt surely smite the inhabitants of that city," [58] etc. A caravan of asses or camels passing from place to place is delivered, as is said, "Destroying it utterly and all

[52] Numb. xiv. 35.
[53] Ps. l. 5.
[54] Numb. xvi. 33.
[55] 1 Sam. ii. 6.
[56] Deut. xxix. 28.
[57] Deut. xiii. 13.
[58] Deut. xiii. 15.

that is therein," etc. From thence, they said, "the property of the righteous in it is lost, out of the city it is safe. But that of the wicked, whether inside or outside, is lost."

6. "And thou shalt gather all the spoil of it into the midst of the street thereof." [59] If it have no street, they must make a street for it. If there be a street outside of it, they bring it inside. "And shalt burn with fire the city and all the spoil thereof," its spoil but not the spoil of heaven. From thence, they say, the holy things therein are to be redeemed, and the heave-offerings suffered to decay. The second tithes and holy writings are to be concealed. "Every whit for the Lord thy God." Said R. Simon, "The Holy One, blessed be he, said, If you execute judgment on the withdrawn city, I count it for you as though you brought a burnt-offering wholly before me." "And it shall be an heap forever; it shall not be built again." "Thou shalt not make of it even gardens or parks." The words of R. José, the Galilean. R. Akiba said, "it shall not be builded again. It must not be built as it was before, but it may be made into gardens and parks." "And there shall cleave naught of the cursed thing to thine hand." [60] Whilst the wicked are in the world, wrath is in the world. When the wicked are destroyed from the world, wrath retires from the world.

CHAPTER XI

1. These are to be strangled: he who beats his father or his mother, and he who steals a soul from Israel, and an "elder" who is rebellious against the judges, and a false prophet, and he who prophesies in the name of idolatry, and false witnesses proved to be perjured against a priest's daughter and her paramour. He who beats father or mother is not guilty till he make a bruise in them. It is more grievous to curse them than to beat them. Because if he cursed them after their death, he is guilty; but if he beat them after death, he is free. He who stole a soul from Israel is not guilty till

[59] Deut. xiii. 16. [60] Deut. xiii. 17.

he bring him on his property. R. Judah said, "till he bring him on his property and obtain service by him," as is said, "And maketh merchandise of him, or selleth him." [61] "If he steal his own son?" R. Ishmael, the son of R. Jochanan, the son of Beroka, pronounces him "guilty," but the Sages pronounce him "free." "If he stole one, half a servant and half free?" R. Judah pronounces him "guilty," but the Sages pronounce him "free."

2. The elder rebellious against the decision of the judges? as it is said, "If there arise a matter too hard for thee in judgment," [62] etc. There were three places of judgment. One place was by the door of the Mountain of the House; and one was by the door of the court; and one was in the chamber of hewn stone. The witnesses against the rebellious elder came to the one by the door of the Mountain of the House, and each one said, "so I expounded, and so my companions expounded; so I taught, and so my companions taught." If the judges listened to them, they told them: but if not, they went to those at the door of the court, and each one said, "so I expounded, and so my companions expounded; so I taught, and so my companions taught." If they listened to them, they told them; but if not, both parties went to the supreme court in the chamber of hewn stone, because from it the Law proceeded forth to all Israel, as is said, "Of that place which the Lord shall choose." [63] "If the rebellious elder returned to his city, and taught as before?" "He is free." "But if he decided to practise false teaching?" "He is guilty," as is said, "And the man that will do presumptuously." [64] He is not guilty till he decide to practise his false teaching. A disciple who decided to practise false teaching is free. It follows that what is a grave offense in the one is a light offense in the other.

3. The burden in the words of the scribes is greater than the burden in the words of the law. He who said, "There are no phylacteries, so as to transgress the words of the law"? "He is free." He who said, "There are five frontlets, so

[61] Deut. xxiv. 7.
[62] Deut. xvii. 8.
[63] Deut. xvii. 10.
[64] Deut. xvii. 12.

as to add to the words of the scribes" ? "He is guilty."

4. "The judges do not put such an offender to death in the tribunal of his city, nor in the tribunal of Jabneh,[65] but they bring him up to the supreme court in Jerusalem, and they guard him till a holiday; and they put him to death on a holiday, as is said, "And all the people shall hear and fear, and do no more presumptuously."[66] The words of R. Akiba. R. Judah said, "they do not cause him anguish in delaying his judgment, but they execute him off-hand." And they write and send messengers to all places, "Such a man, the son of such a man, is condemned to death by the tribunal."

5. A false prophet, who prophesied what he did not hear, and what was not told to him, is put to death by the hands of man. But he who suppressed his prophecy, and he who added to the words of a prophet, and a prophet who transgressed his own words, is put to death by the visitation of heaven, as is said, "I will require it of him."[67]

6. And he who prophesied in the name of idolatry and said, "so the idol said," even though its decision was exactly to pronounce unclean the unclean, and to pronounce cleansed the clean, is to be strangled. And so also the false witnesses against a priest's daughter. Because all false witnesses are condemned to the same death which they had intended for the accused, except false witnesses against the daughter of a priest, and they are to be strangled.

[65] Now called Yebna. [66] Deut. xvii. 13. [67] Deut. xviii. 19.

THE TALMUD

Book IV, Treatise IX

THE FATHERS

CHAPTER I

1. Moses received the oral law from Sinai and delivered it to Joshua, and Joshua delivered it to the elders, and the elders to the prophets, and the prophets to the men of the great synagogue.[1] They said three things: "Be deliberate in judgment, raise up many disciples, and make a fence for the law."

2. Simon the Just was one of the last of the men of the great synagogue. He used to say that the world stood on three things—"on the law, the service, and the acts of the pious."

3. Antigonus of Soco received the law from Simon the Just. He used to say, "be not as servants, who serve their master for the sake of receiving a reward, but be like servants who serve their master without the view of receiving a reward; and let the fear of heaven be upon you."

4. José, son of Joezer of Zeredah, and José, son of Jochanan of Jerusalem, received the oral law from him. José, son of Joezer of Zeredah, said, "let thy house be a house of assembly for the wise, and dust thyself with the dust of their feet, and drink their words in thirstiness."

5. José, son of Jochanan of Jerusalem, said, "let thy

1 The men of the great synagogue were the "Scribes" who flourished from the return out of Babylon till the Græco-Syrian persecution, 220 B.C. Their object was to preserve the sacred text with scrupulous minuteness, and make a "fence" for the law. They added numberless directions for the better observance of the old precepts. The Scribes were succeeded by the "learners," the "repeaters," and the "master builders," who continued from 220 B.C. till A.D. 220. In their time fall the Maccabean revolution, the birth of Christ, the overthrow of the temple by Titus, the rebellion of Barchochba, the complete destruction of Jerusalem, and the dispersion of the Jews.

house be wide open, and let the poor be thy children. Discourse not much with women, not even with thy wife, much less with thy neighbor's wife." Hence the wise men say, "whoever converses much with women brings evil on himself, neglects the study of the law, and at last will inherit hell."

6. Joshua, son of Perechiah, and Natai the Arbelite received the oral law from them. Joshua, son of Perechiah, said, "get thyself a master, and obtain a companion, and judge all mankind with favor."

7. Natai the Arbelite said, "withdraw from an evil neighbor, and associate not with the wicked, neither flatter thyself to escape punishment."

8. Judah, son of Tabia, and Simon, son of Shetach, received it of them. Judah, son of Tabai, said, "consider not thyself as the arranger of the law, and when the parties are before thee in judgment, consider them as guilty; but when they are departed from thee, consider them as innocent, when they have acquiesced in the sentence."

9. Simon, son of Shetach, said, "be extremely careful in the examination of witnesses, and be cautious in thy words, lest they from thence should learn to utter a falsehood."

10. Shemaiah and Abtalyon received it from them. Shemaiah said, "love thy business and hate dominion, and be unknown to government."

11. Abtalyon said, "ye Sages, be cautious of your words, lest ye be doomed to captivity, and carried captive to a place of bad waters, and the disciples who follow you should drink of them, by which means the name of God may be profaned."

12. Hillel and Shamai received it of them. Hillel said, "be thou of the disciples of Aaron, who loved peace, and pursued peace, so that thou love mankind, and allure them to the study of the law."

13. He used to say, "whoever aggrandizes his name destroys his name, and he who does not increase his knowledge in the law shall be cut off, and he who does not study the law is deserving of death, and he who serves himself with the crown of the law will perish."

14. He also said, "if I perform not good works myself, who can do them for me?" and "when I consider myself, what am I?" and "if not now, when shall I?"

15. Shamai said, "let thy study of the law be fixed, say little and do much, and receive all men with an open, pleasant face."

16. Rabban Gamaliel said, "procure thyself an instructor, that thou mayest not be in doubt, and accustom not thyself to give tithes by conjecture."

17. Simon, his son, said, "I have all my life been brought up among wise men, and never found anything so good for the body as silence, neither is the study of the law the principal thing, but its practise," and "whoever multiplies words causes sin."

18. Rabban Simon, son of Gamaliel, said, "the duration of the world depends on three things: justice, truth, and peace; as is said, "judge truth, and justice, and peace in your gates."

CHAPTER II

1. Rabbi Judah said, "which are the most eligible paths for man to choose? All such as are an ornament to those who tread therein; and get them honor from man. Be also as careful of the observance of a light precept, as of a weighty one; because thou knowest not the due reward of the precepts, and balance the loss sustained by the omission of a precept against its recompense, and the reward of sin and against its loss of happiness. Consider also three things, and thou wilt not transgress. Understand what is above thee: an All-seeing Eye and an Hearing Ear; and that all thy actions are written in a Book."

2. Rabban Gamaliel, the son of Rabban Judah the Prince, said, "that the study of the law and intercourse with the world are commendable together, as the joining of these two annihilates sin; and all the study of the law, that is not

supported by business, will become of none effect, and will be the cause of sin; and whoever is engaged in the service of the congregation ought to act for God's sake, then will the merit of their ancestors support them, and their charitable deeds exist to eternity; and I (God) shall account you deserving of a great recompense, as if ye had actually done it."

3. "Be ye warned of following princes, as they only bestow favors on men for their own interest. They show themselves as friends while men are useful to them; but they will not support a man in time of need."

4. He used to say, "do God's will as if it were thine own will, that he may accomplish thy will as if it were his will; abolish thy will for the sake of his will, that he may abolish the will of others for the sake of thy will." Hillel said, "separate not thyself from the congregation, nor have confidence in thyself, until the day of thy death. Judge not thy neighbor till thou art in his situation, neither utter a sentence as if it were incomprehensible, that afterward may be comprehended, nor say, when I shall have leisure I shall study; mayhap thou will not have leisure."

5. He also said, "a boor can not be fearful of sin, nor can a rustic be a saint; the bashful will not become learned, nor the passionate man a teacher; neither will he, who is much engaged in traffic, become wise; and where there are no men, strive thou to be a man."

6. He having also seen a skull floating on the water, said, "because thou didst make others float, have they floated thee! and the end of those who made thee float will be that they will float."

7. He also said, "he who increases flesh increases worms; he who increases riches increases care; he who increases wives increases witchcraft; he who increases female servants increases lewdness; he who increases men servants increases robbery; but he who increases his knowledge of the law increases life; he who increases his study in college increases wisdom; he who increases counsel increases prudence; he who increases justice increases peace; if a man have gained a

good name he has gained it for himself; if he have gained the words of the law he has gained for himself everlasting life in the world to come."

8. Rabbi Jochanan, son of Zaccai, received the oral law from Hillel and Shammai. He used to say, "if thou hast spent much time in the study of the law, yet pride not thyself thereon, because for that wast thou created." Rabbi Jochanan, son of Zaccai, had five disciples, and these are they: Rabbi Eleazar, son of Hyrcanus, Rabbi Joshua, son of Chananya; Rabbi José the priest; Rabbi Simon, son of Nathanael; Rabbi Eleazar, son of Arach. He used thus to estimate their merits: "R. Eleazar, son of Hyrcanus, is as a well-plastered cistern which loses not a drop; Joshua, son of Chananya, happy are his parents; José the priest is a saint; Simon, son of Nathanael, fears sin; Eleazar, son of Arach, is a mighty spring." He used to say, "if all the Sages of Israel were in one scale of the balance, and R. Eleazar, son of Hyrcanus, in the other, he would outweigh them all." Abba Saul said in his name, "if all the Sages of Israel were in one scale, and even R. Eleazar, son of Hyrcanus, with them, and R. Eleazar, son of Arach, in the other, he would outweigh them all."

9. He also said to them, "go forth and consider, which is the good path for man to cleave to?" To this R. Eleazar answered, "a good eye." R. Joshua said, "a good companion." R. José said, "a good neighbor." R. Simon said, "he who foresees the future." R. Eleazar said, "a good heart." He then said to them, "I prefer the words of R. Eleazar, son of Arach, above yours, as his words include yours." He also said to them, "go forth and consider which is the bad way that man should shun"; to which R. Eleazar said, "a bad eye." R. Joshua said, "a bad companion." R. José said, "a bad neighbor." R. Simon said, "he who borrows and pays not; for when one borrows from man, it is as if he borrows from God, as is said, 'The wicked borroweth and payeth not again; but the righteous showeth mercy and giveth.'" [2] R. Eleazar said, "a bad heart." He

[2] Ps. xxxvii. 21.

then said to them, "I prefer the words of R. Eleazar, son of Arach, above yours, as his words include yours."

10. They also said three things. R. Eleazar said, "let the honor of thy companion be as dear to thee as thine own; and be not easily moved to anger; and repent one day before thy death; and warm thyself by the fire of the Sages, and be careful that their coal does not burn thee, for their bite is as the bite of a fox, and their sting is as the sting of a scorpion, and their burn is the burn of a fiery serpent, and all their words are as fiery coals."

11. R. Joshua said, "the bad eye, the bad thought, and envy of companions, cause the death of man."

12. R. José said, "let thy companion's property be as dear to thee as thine own; and prepare thyself to study the law, as it cometh not to thee by inheritance; and let all thine actions be in the name of God."

13. R. Simon said, "be careful of reading the 'Hear,'[3] etc., and the other prayers; and when thou art praying consider not thy prayer as fixed, but as supplicating mercy in the presence of the Supreme, as is said, 'For he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil';[4] and be not impious in thine own sight."

14. R. Eleazar said, "be diligent to study the law, that thou mayest know how to confute the Epicurean; consider also in whose presence thou art laboring, for the Master of thy work is faithful to pay thee the reward of thy labor."

15. R. Tarphon said, "the day is short, the labor vast, but the laborers are slothful, though the reward is great, and the Master of the house presseth for dispatch."

16. He used to say, "it is not incumbent upon thee to complete the work, neither art thou free to cease from it. If thou hast studied the law, great shall be thy reward; for the Master of thy work is faithful to pay the reward of thy labor; but know that the reward of the righteous is in the world to come."

[3] Deut. vi. 4, etc. [4] Joel ii. 13.

CHAPTER III

1. Akabia, son of Mahallalel, said, "ponder on three things, and thou wilt not be led to the commission of sin; consider from whence thou comest, and whither thou goest; and in whose presence thou must in futurity stand to account in judgment. From whence comest thou? from a foul drop. And whither goest thou? to a place of dust — worms — and reptiles; and in whose presence art thou in future to account in judgment? even before the King who is King of kings, and the Holy One, blessed be he."

2. Rabbi Chanina, suffragan of the priests, said, "pray for the peace of the kingdom, for, were it not for its fear, men would swallow each other alive." Rabbi Chanina, son of Theradion, said, "two who are sitting together and speak not of the law are an assembly of scorners; as is said, "Nor sitteth in the seat of the scornful." [5] But two who sit together, and speak of the law, the divine presence (Shechinah) rests between them; as is said, "Then they that feared the Lord spake often one to another; and the Lord harkened and heard; and a book of remembrance was written before him for them that feared the Lord; and for them that thought upon his name." [6] This refers to two; but whence may we infer, that if but one sits engaged in the study of the law the Holy One, blessed be he, will appoint him a reward? Because it is said, "He sitteth alone and keepeth silence, because he hath borne it upon him." [7]

3. Rabbi Simon said, "three who have eaten at one table and have not spoken of the law are to be considered as if they had eaten of the sacrifices of the dead, for it is said, 'For all tables are full of vomit and filthiness, so that there is no place clean.' [8] But three who have eaten at one table and have spoken of the law are considered as if they had eaten at God's table, as is said, "And he said unto me, 'This is the table that is before the Lord.'" [9]

[5] Ps. i. 1.
[6] Mal. iii. 16.
[7] Lam. iii. 28.
[8] Isa. xxviii. 8.
[9] Ezek. xli. 22.

4. R. Chanina, son of Chanina, said, "he who wakes in the night and travels in the road alone, and turns his heart to vanity, is guilty of the death of his own soul."

5. R. Nechunya, son of Hakana, said, "whoever lays on himself the yoke of the law is relieved from the yoke of the kingdom and the yoke of the custom of the world, and whoever breaks off the yoke of the law imposes on himself the yoke of the kingdom and the yoke of the custom of the world."

6. R. Chalaphta, of the village of Chananya, said, "ten men who assemble together and study the law, the Shechinah rests among them, as is said, 'God standeth in the congregation of the mighty.'" [10] And hence it is inferred that it is also so with five, because it is said, "and hath founded his troop in the earth." [11] And hence it is inferred that it is likewise so with three, because it is said, "He judgeth among the gods." [12] And hence it is inferred that it is also thus with two, because it is said, "Then they that feared the Lord spake often one to another, and the Lord harkened and heard," etc.[13] And hence it is inferred that it is likewise so with one, because it is said, "In all places where I record my name I will come unto thee, and I will bless thee." [14]

7. R. Eleazar of Barthota said, "give unto him of his own, for thou and all that thou hast are his." And thus said David, "For all things come of thee, and of thine own have we given thee." [15] R. Simon said, "he who journeys on the road, meditating on the law, and ceases therefrom to admire this beautiful tree or that beautiful fallow ground, is considered in Scripture as endangering his life."

8. R. Dosthai, the son of Jonai, in the name of R. Meier, said, "whoever forgetteth anything of what he had obtained by study is considered in Scripture as having endangered his life; as is said, "Only take heed to thyself and guard thy soul diligently, lest thou forget the things which thine

[10] Ps. lxxxii. 1.
[11] Amos ix. 6.
[12] Ps. lxxxii. 1.
[13] Mal. iii. 16.
[14] Exod. xx. 24.
[15] 1 Chron. xxix. 14.

eyes have seen." [16] "Perhaps his study has been too powerful for him?" "But it is said, 'And lest they depart from thy heart all the days of thy life.'" [17] Hence he endangers not his life, till he deliberately removes them from his heart."

9. Rabbi Chanina, son of Dose, said, "whosoever's fear of sin precedes his wisdom, his wisdom will remain; but whosoever's wisdom precedes his fear of sin, his wisdom will not remain." He used to say, "whosoever's good deeds exceed his wisdom, his wisdom will remain; but whosoever's wisdom exceeds his good deeds, his wisdom will not remain."

10. He also used to say, "with whomsoever the spirit of his companions is gratified, the Spirit of God is gratified; but with whomsoever the spirit of his companions is not gratified, the Spirit of God is not gratified." R. José, son of Harchinas, said, "that morning sleep, noontide wine, childish conversation, and the assembly of the ignorant, take man out of the world."

11. R. Eleazar Hamodai said, "he who profanes the holy offerings, despises the solemn feasts, puts his neighbor to shame in public, makes void the covenant of our father Abraham, and expounds the law contrary to its true sense, although he be well learned in the law and possessed of good deeds, yet has he no share in the world to come."

12. R. Ishmael said, "be humble to thy superior, and affable to thy inferior, and receive all mankind with joy."

13. R. Akiba said, "laughter and levity accustom mankind to lewdness, tradition is a fence to the law, tithes are a fence to riches, vows are a fence to abstinence, the fence to wisdom is silence."

14. He used to say, "man is beloved as he was created in the image of God, but an additional love was shown to him that he was created in the image of God, as is said, 'In the image of God he made man.' [18] Beloved are Israel in that they are called the children of God, but an additional love was shown to them in that they are called the children of God, as is said, 'Ye are the children of the Lord your

[16] Deut. iv. 9. [17] Deut. iv. 9. [18] Gen. ix. 6.

God.' [19] Beloved are Israel, to whom was given the desirable vessel wherewith the world was created, but an additional love was shown unto them, that the desirable vessel wherewith the world was created was given unto them, as is said, 'For I give you good doctrine, forsake ye not my law.'" [20]

15. "Everything is seen by God, though freedom of choice is given unto man; the world is judged in goodness, though all is according to the greatness of the work."

16. He used to say, "everything is given to man on pledge, and a net is spread over all living; the shop is open, and the merchant credits; the ledger is open, and the hand records, and whosoever chooses to borrow may come and borrow, as the collectors are daily coming round and getting payment of man, whether with his consent or without it, for they have good authority to support them, and the judgment is true justice, and all things are ready for the feast."

17. R. Eleazar, son of Azariah, said, "if there be no law, there is no morality, and if there be no morality, there is no law; if there be no wisdom, there is no reverence, and if there be no reverence, there is no wisdom; if there be no understanding, there is no knowledge, and if there be no knowledge, there is no understanding; if there be no meal, there can be no study of the law, and if there be no law, there will be no meal." He used to say, "to what may he be likened whose wisdom exceeds his good deeds? To a tree whose branches are many and his roots few, so that the wind comes and plucks it up and overturns it, as is said, "For he shall be like the heath in the desert, and he shall not see when good cometh, but shall inhabit the parched places in the wilderness in a salt land and not inhabited." [21] But to what is he like whose good deeds exceed his wisdom? To a tree whose branches are few and its roots many, so that if all the winds in the world come and assail it, they can not move it from its place, as is said, "For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her

[19] Deut. xiv. 1. [20] Prov. iv. 2. [21] Jer. xvii. 6.

leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit." [22]

18. R. Eleazar, son of Chisma, said, "sacrifices of doves and observance of times are important constitutions. Astronomy and geometry are the ornaments of wisdom."

CHAPTER IV

1. The son of Zoma said, "Who is wise? He who is willing to receive instruction from all men, as is said, 'Than all my teachers.' [23] Who is mighty? He who subdues his evil imagination, as is said, 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.' [24] Who is rich? He who rejoices in his lot, as is said, 'For thou shalt eat the labor of thine hands, happy shalt thou be and it shall be well with thee; [25] happy shalt thou be in this world, and it shall be well with thee in the world to come. Who is honorable? He who honors mankind, as is said, 'For them that honor me I will honor, and they that despise me shall be lightly esteemed.'" [26]

2. Ben Asai said, "run to the performance of a slight precept as though it were a grave one, and flee from transgression, for the performance of a precept causes another precept, and transgression causes transgression, as the reward of a commandment is a commandment, and the reward of transgression is transgression."

3. He used to say, "despise not all men, nor oppose all things, for there is no man who has not his hour, neither is there anything that has not its place."

4. Rabbi Levitas of Jabneh said, "be very humble of spirit, as all the hope of man is to be food for worms." Rabbi Johanan, son of Beroka, said, "whosoever profanes God's name in secret will be punished publicly, whether it be done ignorantly or presumptuously, it is all one in the profanation of God's name."

[22] Jer. xvii. 8.
[23] Ps. cxix. 99.
[24] Prov. xvi. 32.
[25] Ps. cxxviii. 2.
[26] I Sam. ii. 30.

5. Rabbi Ishmael, his son, said, "he who learns that he may be able to teach others will be enabled to study and to teach others; but he who studies in order to perform the precepts will be enabled to study, teach, observe, and do the commandments." Rabbi Zadok said, "make not the study of the law subservient to thy aggrandizement, neither make a hatchet thereof to hew therewith." And thus said Hillel, "whosoever receiveth any emolument from the words of the law deprives himself of life."

6. Rabbi José said, "he who honors the law, his person shall be honored by mankind; and he who profanes the law, his person shall be dishonored by mankind."

7. Rabbi Ishmael, his son, said, "he who avoids being a judge delivers himself from enmity, robbery, and false swearing; but he who is arrogant in judging is a proud, wicked fool."

8. He used to say, "judge not alone, for none ought to judge alone save One; neither say, receive ye my opinion, for they are at liberty to accept it, but thou canst not compel them."

9. Rabbi Jonathan said, "Whosoever performs the law in poverty shall in the end perform it in riches; but he who neglects the law for riches will in the end neglect it for poverty."

10. Rabbi Meier said, "diminish your worldly affairs and engage in the study of the law, and be humble in spirit before all men; and if thou neglect the law, there are many hindrances to oppose thee, but if thou hast labored in the study of the law, there is much reward to be given thee."

11. Rabbi Eliezer, the son of Jacob, said, "he who performs but one precept gains for himself an advocate; and he who commits a single sin gains for himself an accuser; repentance and good deeds are a shield before the divine punishment." Rabbi Johannan Hasandelar said, "every congregation formed for God will be permanent, but that which is not for God will not be permanent."

12. Rabbi Eliezer, son of Shamua, said, "let the honor of thy disciple be as dear to thee as thine own, and the honor

of thy companion as the fear of thy master, and the fear of thy master as the fear of God."

13. Rabbi Judah said, "be careful in doctrine, for an error in doctrine is presumptuous sin." Rabbi Simon said, "there are three crowns — the crown of the law, the crown of the priesthood, and the crown of monarchy, but the crown of a good name is better than all of them."

14. Rabbi Nehorai said, "flee to a place where the law is studied, and do not say that it will follow thee, for thy companions will establish it for thee, and lean not to thine own understanding."

15. Rabbi Janai said, "the prosperity of the wicked and the chastisements of the righteous are not in our hands." Rabbi Mathia, son of Charash, said, "be forward to greet all men, and be rather as the tail of the lion, than as the head of the foxes."

16. Rabbi Jacob said, "this world may be likened to a courtyard before the world to come, therefore prepare thyself in the hall, to enter into the dining-room."

17. He used to say, "one hour employed in repentance and good deeds in this world is better than the whole life in the world to come; and one hour's refreshment of spirit in the world to come is better than the whole life in this world."

18. Rabbi Simon, son of Eleazar, said, "try not to pacify your neighbor in the moment of his anger, and do not console him while his dead lies before him; inquire not of him in the moment of his vowing, nor desire to see him in the time of his calamity."

19. The younger Samuel used to say, "rejoice not when thine enemy falls, and let not thy heart be glad when he stumbles, lest the Lord see it and it be evil in his sight, and he turn his wrath from him."

20. Elisha, son of Abuya, said, "he who teaches a child is like to one who writes on clean paper; but he who teaches old people is like to one who writes on blotted paper." Rabbi José, the son of Judah, of a village near Babylon, said, "to what may he who learns the law from little children be

likened? To one who eats unripe grapes and drinks new wine." "And to what may he who learns the law from old men be likened? To one who eats ripe grapes and drinks old wine." Rabbi Meier said, "look not at the flask, but that which is therein, for there are new flasks full of old wine, and old flasks which have not even new wine in them."

21. Rabbi Eleazer Hakapher said, "envy, lust, and ambition take men out of the world."

22. He used to say, "those who are born are doomed to die, the dead to live, and the quick to be judged, to make us know, understand, and be informed that he is God. He is the Former, Creator, Omniscient, Judge, Witness, and Claimant, and he will judge thee hereafter, blessed be he; for in his presence there is no unrighteousness, forgetfulness, respect of persons, or acceptance of a bribe, for everything is his. Know also that everything is done according to the account, and let not thine evil imagination persuade thee that the grave is a place of refuge for thee, for against thy will wast thou formed, and against thy will wast thou born, and against thy will dost thou live, and against thy will shalt thou die, and against thy will must thou hereafter render an account, and receive judgment in the presence of the King of kings, the Holy God, blessed be he."

CHAPTER V

1. With ten expressions[27] the world was created. "But wherefore is this taught, since God could have created it with one expression?" "This is to punish the wicked, who destroy the world that was created with ten expressions, and to reward the righteous who establish the world created with ten expressions."

2. There were ten generations from Adam to Noah, to let us know that God is long-suffering, as all those genera-

[27] The Rabbis reckon that the expression "God said" is used nine times in the first chapter of Genesis, and that the tenth expression is to be found in the first verse, "In the beginning God created the heaven and the earth."

tions provoked him before he brought the deluge upon them. There were ten generations from Noah to Abraham, to let us know that God is long-suffering, as all those generations provoked him, until Abraham our father came and took the reward of them all.

3. Our father Abraham was proved with ten trials, and in all of them he stood firm; to let us know how great was the love of our father Abraham to God.

4. Ten miracles were wrought for our fathers in Egypt, and ten at the Red Sea. Ten plagues did the blessed God send on the Egyptians in Egypt, and ten at the Red Sea. Ten times did our fathers tempt the blessed God in the wilderness, as is said, "And have tempted me now these ten times, and have not harkened to my voice." [28]

5. Ten miracles were wrought for our fathers in the holy temple: no woman miscarried from the scent of the flesh of the sacrifices; nor did the flesh of the sacrifices ever stink; nor was a fly seen in the slaughter-house; nor did legal uncleanness happen to the high priest on the day of atonement; nor did the rain extinguish the fire of the wood arranged on the altar; nor did the wind prevent the straight ascension of the pillar of smoke; nor was any defect found in the omer, the two loaves, and the showbread; and though the people stood close together, yet when they worshiped there was room enough for all; nor did a serpent or scorpion injure a person in Jerusalem; nor did a man say to his neighbor, I have not room to lodge in Jerusalem.

6. Ten things were created on the eve of the Sabbath in the twilight, and these are they: the mouth of the earth; the mouth of the well; the mouth of the ass; the rainbow; the manna; the rod of Moses; the shameer; [29] the letters; writing; and the tables of stone. And some say also the demons; and the grave of our lawgiver Moses; and the ram of our father Abraham; and some say the tongs, the model of tongs.

[28] Numb. xiv. 22.

[29] The shameer is the worm which knows how to hew stones; and helped Solomon to build the temple.

7. Seven things are to be met with in a rude person, and seven in a wise man. The wise man will not speak before one who excels him in wisdom and years; nor will he interrupt his companion in his discourse; nor is he in haste to answer; he inquires according to the subject, and answers according to the decision; and he will answer the first proposition first, and the last proposition last; and what he has not heard he will acknowledge he has not heard it; and he confesses the truth. But the opposites of these are to be met with in a rude person.

8. Seven kinds of punishment are brought on the world for seven important sins; for when a part of the people give tithes and the others do not, a scarcity and a dearth ensue, so that some are filled and others suffer hunger; but when the whole agree not to give tithes, a famine of dearth and confusion ensues. If they offer not up the "cake," [30] confusion and fire ensue. Pestilence comes into the world for the commission of sins said to be punished with death in the law, but which are not recognized by our judges; and for not observing the law concerning the fruits of the Sabbatical year. The sword enters the world on account of the delay of justice and its perversion; and on account of those who explain the law contrary to its true sense.

9. Evil beasts come into the world on account of false swearing, and the profanation of God's name. Captivity enters the world on account of idolatry, immorality, bloodshed, and not suffering the land to rest on the Sabbatical year. At four seasons the pestilence is prevalent: in the fourth year, the seventh, and the end of the seventh, and the end of the feast of tabernacles in every year. In the fourth year, for not giving the poor's tithes of the third year; in the seventh, for withholding the poor's tithe of the sixth year; and at the end of the seventh, on account of the fruits of the Sabbatical year; and at the end of the feast of tabernacles yearly, on account of robbing the poor of the gifts due to them.

10. There are four sorts of men: He who says that which is mine is mine, and that which is thine is thine, is a passable

[30] Numb. xv. 20.

custom, and some say this was the custom of Sodom. He who says, what is thine is mine, and what is mine is thine, is the custom of the ignorant. He who says, what is mine is thine, and what is thine is also thine, is the custom of the pious. He who says, what is mine is mine, and what is thine is mine, is the custom of the wicked.

11. There are four sorts of passionate men: He who is easily provoked and easily pacified loses more than he gains; he whom it is difficult to provoke and difficult to pacify gains more than he loses; he whom it is difficult to provoke and easy to pacify is pious; but he who is easily provoked and with difficulty pacified is wicked.

12. There are four sorts of disciples: He who is quick to hear and quick to forget loses more than he gains; he who is slow to hear and slow to forget gains more than he loses; he who is quick to hear and slow to forget is wise; he who is slow to hear and quick to forget has an evil portion.

13. There are four sorts in those who bestow charity: He who is willing to give but does not wish that others should give, has an envious eye toward others; he who likes to see others give but will not give, has an evil eye toward himself; he who is willing to give and that others should also give, acts piously; he who will not give and likes not that others should give, acts wickedly.

14. There are four sorts in those who go to college: He who goes but does not study has only the reward of going; he who studies and does not go has the reward of action; he who goes and studies is pious; he who neither goes nor studies is wicked.

15. There are four sorts in those who sit before the Sages: Those who act as a sponge, a funnel, a strainer, and a sieve; as a sponge which sucks up all, as a funnel which receives at one end and lets out at the other, as a strainer which lets the wine pass through but retains the lees, and as a sieve which lets the bran pass through but retains the fine flour.

16. Every affection that depends on some carnal cause, if that cause ceases the affection ceases, but that which does not depend on such a cause will never cease. Where do we

meet with an affection dependent on a carnal cause? Such was the love of Ammon to Tamar; but that which does not depend on such a cause was the love of David and Jonathan.

17. Every dispute that is carried on for God's sake will in the end be established; but that which is not for God's sake will not be established. "What may be considered a dispute for God's sake?" "Such as the disputes of Hillel and Shammai; but that which was not for God's sake was the contention of Korah and all his company."

18. He who by his conduct justifies the public, no sin will be caused through his means, and whosoever causes the public to sin is not suffered to repent. Moses acted justly and caused the public to obtain merit: the merit of the public was attributed to him, as is said, "He executed the justice of the Lord and his judgments with Israel."[31] Jeroboam, the son of Nebat, sinned, and caused Israel to sin: the sin of the public was attributed to him, as is said, "Because of the sins of Jeroboam, who did sin, and who made Israel to sin."[32]

19. He who possesses these three virtues is of the disciples of our father Abraham, and he who is possessed of the three opposites is of the disciples of the wicked Balaam. The disciples of our father Abraham possess a benevolent eye, an humble spirit, and a contented mind. The disciples of Balaam have an evil eye, a haughty spirit, and a narrow mind. "What is the difference between the disciples of our father Abraham and the disciples of the wicked Balaam?" "The disciples of our father Abraham eat of the fruit of their good works in this world, and inherit the future one, for it is said, 'That I may cause those that love me to inherit substance, and I will fill their treasures.'[33] But the disciples of the wicked Balaam inherit hell and descend to the pit of destruction, as is said, 'But thou, O God, shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days, but I will trust in thee.'"[34]

20. Judah, son of Tamai, said, "be bold as a leopard, light

[31] Deut. xxxiii. 21.
[32] 1 Kings xiv. 16.
[33] Prov. viii. 21.
[34] Ps. lv. 23.

as an eagle, swift as a roe, and strong as a lion, to do the will of thy Father, who is in heaven." He used to say, "the impudent are for hell and the modest for paradise. May it be acceptable in thy presence, O Lord our God! that thy city may speedily be rebuilt in our days, and let our portion be in thy law."

21. He also said, "at five years of age a child should study the Bible; at ten he should study the Mishna; at thirteen he should observe the precepts; at fifteen he should study the Gemara; at eighteen he should get married; at twenty he should study the law; at thirty he is arrived at full strength; at forty he is arrived at understanding; at fifty he is able to give counsel; at sixty he is accounted aged; at seventy he is hoary; at eighty he may still be accounted strong; at ninety he is only fit for the pit;[35] at a hundred he is as if already dead and forgotten from the world."

22. The son of Bagbag said, "ponder the law again and again, for all things are in it; contemplate it always, and depart not from it, for there is nothing to be preferred to it."

23. The son of Haha said, "the reward is proportioned to the labor."

CHAPTER VI

1. The Sages studied in the language of the Mishna; blessed be he who made choice of them and their learning. R. Meier said, "he who is engaged in the study of the law for its own sake merits many things, and not only so, but the whole world is under the greatest obligation to him; he is called a dear friend, dear to God and dear to mankind; he rejoices God and rejoices his creatures. It clothes him with meekness and the fear of God, and directs him to become just, pious, righteous, and faithful; it removes him from sin, and brings him near to merit, and the world is benefited by his counsel, sound wisdom, understanding, and strength; as is said, "Counsel is mine, and sound wisdom; I am understanding, I have strength."[36] It also bestows on his empire,

[35] Or perhaps "for meditation."
[36] Prov. viii. 14.

dominion, and perception in judgment. It reveals the secrets of the law to him, and he shall be an increasing fountain, and a never-failing river; and it will cause him to be modest, slow to anger, and ready to pardon an injury done to him; and it will magnify and exalt him above all things."

2. R. Joshua, son of Levi, said, "every day a divine voice (*bath kol*) proceeds from Mount Horeb, which proclaims and says, 'Woe be to those who contemn the law; for whoever is not engaged in the study of the law may be considered as excommunicate'; for it is said, 'as a jewel of gold in a swine's snout, so is a fair woman which is without discretion';[37] and it is said, 'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.'[38] Read not 'graven' but 'freedom'; for who are counted free but those engaged in the study of the law? and whoever is engaged in the study of the law is exalted; as it is said, 'And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.'"[39]

3. He who learns from his companion one chapter, sentence, verse, or expression, ought to behave toward him with respect; for thus we find by David, King of Israel, who having learned only two things from Ahitophel, called him his teacher, guide, and acquaintance, as is said, "But it was thou, a man mine equal, my guide, and mine acquaintance."[40] Hence it may be deduced that if David, King of Israel, who having learned only two things from Ahitophel, called him his "teacher, guide, and acquaintance," how much more ought he who learns from his companion a single chapter, sentence, verse, or expression, to show him the utmost respect? And there is no glory but the knowledge of the law; as is said, "The wise shall inherit glory";[41] and the perfect shall inherit the good; but nothing is really good but the law, as is said, "For I give you good doctrine, forsake ye not my law."[42]

4. Thus is the law to be observed: Thou shalt eat bread

[37] Prov. xi. 22.
[38] Ex. xxxii. 16.
[39] Numb. xxi. 19.
[40] Ps. lv. 13.
[41] Prov. iii. 35.
[42] Prov. iv. 2.

and salt, and water by measure shalt thou drink; on the earth shalt thou sleep, and a life of trouble shalt thou live; and thou shalt labor in the study of the law. If thou doest thus, thou shalt be happy, and it shall be well with thee; thou shalt be happy in this world, and it shall be well with thee in the world to come.

5. Seek not grandeur for thyself, neither covet more honor than thy learning merits. Crave not after the tables of kings; for thy table is greater than their table, and thy crown is greater than their crown; and the Master who employs thee is faithful to pay thee the reward of thy labor.

6. The law is more excellent than the priesthood and royalty; for royalty is acquired by thirty properties, and the priesthood by twenty-four; but the law is acquired by forty-eight things, and these are they: with study, attention, eloquence; an understanding heart, an intelligent heart; with dread and meekness, fear and joy; with attendance on the Sages, the acuteness of companions, and disputations of the disciples; with sedateness, the study of the Bible and the Mishna; in purity, in taking little sleep, in using little discourse, in being little engaged in traffic, in taking little sport, in enjoying little delight and little worldly manners; in being slow to anger, in having a good heart, in having faith in the Sages, and in bearing chastisements; in being sensible of his situation, and rejoicing in his portion; in being circumspect in his language, in not pretending to preeminence, in sincerely loving God, and loving his creatures; in loving admonition, and that which is right; in avoiding honor, and in not priding himself on his acquired knowledge; not rejoicing in pronouncing sentence, in bearing the burden equally with his companion, and inclining him to merit, and confirming him in the truth and in peace; is sedate in his study, inquires according to the subject, and answers according to the constitution; is attentive to study, and extends it; learns it with a view to the teaching of others, and also with a view to perform the precepts; increases his teacher's knowledge, and is attentive to his instruction, and reports everything in the name of the person who said it; hence it is inferred that

whoever reports anything in the name of the person who said it procures redemption for the world, as is said, "And Esther certified the king thereof in Mordecai's name." [43]

7. Great is the law, which bestows life on the doers of it, both in this world and in the world to come; as is said, "For they are life unto those that find them, and health to all their flesh." [44] And it is said, "It shall be health to thy navel, and marrow to thy bones." [45] And it is said, "She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." [46] And it is said, "For they shall be an ornament of grace unto thy head, and chains about thy neck." [47] And it is said, "She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee." [48] And it is said, "Length of days is in her right hand, and in her left hand riches and honor." [49] And it is said, "For length of days and long life, and peace shall they add to thee." [50]

8. Rabbi Simeon, son of Judah, in the name of Rabbi Simeon, son of Jochai, said, "beauty, strength, riches, honor, wisdom, age, hoariness, and many children, are suitable for the righteous, and suitable for the world," as is said, "The hoary head is a crown of glory, if it be found in the way of righteousness." [51] And it is said, "Children's children are the crown of old men, and the glory of children are their fathers." [52] And it is said, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign on Mount Zion, and in Jerusalem; and before his ancients gloriously." [53]

9. Rabbi Simeon, son of Manasya, said, "those seven qualities which the Sages counted as proper for the righteous were all established in the Rabbi Judah and his children." Rabbi José, son of Kishma, said, I was once traveling along the road and met a certain person, who saluted me with peace,

[43] Esther ii. 22.
[44] Prov. iv. 22.
[45] Prov. iii. 8.
[46] Prov. iii. 18.
[47] Prov. i. 9.
[48] Prov. iv. 9.
[49] Prov. iii. 16.
[50] Prov. iii. 2.
[51] Prov. xvi. 31.
[52] Prov. xvii. 6.
[53] Isaiah xxiv. 23.

and I returned his salutation. He then said to me, "Rabbi, whence art thou?" I answered him, "from a great city abounding in Sages and Scribes"; said he to me, "if thou be willing to dwell with us in our city, then will I give thee a thousand thousand golden dinars, and precious stones and pearls." To this I answered, "if thou wouldest give me all the silver and gold and precious stones and pearls in the world, I would only dwell in a place where the law is studied; because at the time of man's departure from this world he is not accompanied either with silver and gold or precious stones and pearls, but with the law and good deeds alone, as is said, 'When thou goest it shall lead thee: when thou sleepest it shall keep thee: and when thou awakest it shall talk with thee.'" [54] "When thou goest it shall lead thee," that is in this world. "When thou sleepest it shall keep thee," in the grave; "and when thou awakest it shall talk with thee," in the world to come. And thus it is written in the book of Psalms by the hand of David, King of Israel, "The law of thy mouth is better to me than thousands of gold and silver." [55] And it is said, "The silver is mine, and the gold is mine, saith the Lord of Hosts." [56]

10. Five possessions hath the Holy One, blessed be he, obtained in this world, and these are they: the law is one possession; heaven and earth another; Abraham another; Israel another; and the holy temple another. Now whence is it to be proved that the law is one possession? Because it is written, "The Lord possessed me in the beginning of his way before his works of old." [57] And whence is it proved that heaven and earth is another possession? Because it is said, "Thus saith the Lord, The heaven is my throne and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest?" [58] And it is said, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." [59] Whence is it proved that Abraham is one possession? Because it

[54] Prov. vi. 22.
[55] Ps. cxix. 72.
[56] Hag. ii. 8.
[57] Prov. viii. 22.
[58] Isaiah lxvi. 1.
[59] Ps. civ. 24.

is written, "And he blessed him, and said blessed be Abraham of the most high God, possessor of heaven and earth." [60] Whence is it proved that Israel is one possession? Because it is written, "Till thy people pass over, O Lord, till the people pass over, which thou hadst purchased." [61] And it is said, "But to the saints that are in the earth, and to the excellent, in whom is all my delight." [62] Whence can it be proved that the holy temple is one possession? Because it is said, "The sanctuary, O Lord, which thy hands have established." [63] And it is said, "And he brought them to the border of his sanctuary, even to this mountain which his right hand hath purchased." [64] Everything which God created, he created but for his glory; as is said, "Every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." [65] And the Lord will reign forever and ever. R. Chanina, son of Akasea, said, "the Holy One, blessed be he, wished to purify Israel, wherefore he magnified for them the Law and the Commandments, as is said, "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." [66]

[60] Gen. xiv. 19.
[61] Exod. xv. 16.
[62] Ps. xvi. 3.
[63] Exod. xv. 17.
[64] Ps. lxxviii. 54.
[65] Is. xliii. 7.
[66] Is. xlii. 21.

THE TALMUD

THE GEMARA

(OR YOUNGER TALMUD)

"Flay a carcass in the street and take thy wage; say not 'I am a great man, and the occupation is beneath me.'"

—TALMUD.

"Man is born with his hands clinched; he dies with his hands wide open."

—TALMUD.

THE TALMUD

THE GEMARA

(INTRODUCTION)

FROM our earlier explanation of the Mishna a reader will have seen exactly what the Gemara of the Talmud is — a loose-strung collection of notes intended to explain the Mishna. For any one but a devout and anxiously believing Hebrew, the reading of all these devious, analytic, interminable talks would be impossible. Our next step, therefore, has been to pluck out from the enormous mass such commentaries as have still an active value for this busy world of to-day. A few such Gemara are given in full, such as the "Deliverance from Egypt"; and these are kept in a typical Gemara form. This begins with a quoted passage from the Mishna or from the Bible itself, as being a sort of older Mishna. Then this passage is discussed, almost as a modern Christian sermon might discuss it, from many viewpoints. We have here, then, a sort of essay, very common to the Gemara, a string of little sermons illustrated by many stories. Especially interesting is the section dealing with the story of Esther. This Biblical book was a favorite with the Rabbis and they often turn aside to add to it some other touch of pity or of triumph. So also is the wisdom of Solomon a theme on which the Talmud writers loved to dwell, as shown in the sermon here on King Solomon.

THE TALMUD

SECTIONS FROM THE GEMARA

I

THE DELIVERANCE FROM EGYPT [1]

"Moses fled from the face of Pharaoh and tarried in the land of Midian, and sat down by a well." [2]

Three of the prominent Biblical characters met their wives for the first time by wells of water, namely, Isaac, Jacob, and Moses.

In regard to Isaac we find, "And Isaac came from the road at the well of *Chai roi*" (Gen. xiii.); in addition to which Eleazer, his father's messenger, met Rebecca by the well. Jacob met Rachel by the well, and Moses met the daughters of Jithro when they came to water their father's flocks.

The Lord hates idolatry. Why then did Moses seek the house of an idolator?

The Rabbis say that Jithro had seen the error of his ways and resigned his position as priest to the idols of Midian, before Moses came to him. For this reason the people held aloof from him and his family, holding no intercourse with them, and for this reason the shepherds refused to work for him, and his daughters were obliged to water and attend to his flocks.

"His eyes see, his eyebrow searches the sons of man," says the Psalmist.

"Although his divinity is of heaven," said Rabbi Janaai, "His eyes look upon earth. Even as the king who built a high tower in his orchard and dwelt therein. To his la-

[1] This caption is not in the Gemara.
[2] Exod. ii. 15.

borers he said, 'Look to my orchard that you keep it in good condition, the walks clean, and the trees carefully attended that they may bring forth good fruit. He among ye who is faithful shall receive a just reward, and he who neglects my charge shall meet the punishment he deserves!' The world, vast and immense, is the orchard of the great King of kings, and he has placed man therein to keep his laws and statutes, and to preserve the sweet savor of obedience. They who are faithful will be rewarded, while they who neglect their trust will be dealt with according to their deeds. Therefore the Psalmist says, 'His eyes see, his eyebrow searches the sons of man.'"

He searches the righteous. How? By judging of the manner in which they attend to the flocks entrusted to their charge.

David, the son of Jesse, he tried in this manner. Before the lambs David set tender grass for food; to the old sheep he gave soft herbs and tender grass, while to the young sheep, able to chew well, he gave the old grass; feeding each according to its wants and strength. Therefore the Lord said, "David, who is able to care for the wants of the flocks entrusted to him, will be able to rule properly over my flock, the people of Israel," even as it is written, "After the young flock he brought him to rule over Jacob, his people."

So did the Lord try Moses. While keeping the flock of his father-in-law in the wilderness a lamb left the flock and ran away. The merciful shepherd pursued it, and found it quenching its thirst at a spring by the roadside. "Poor lamb," said Moses, "I did not know that thou wast thirsty"; and after the lamb had finished drinking, he took it up tenderly in his arms and carried it back to the flock. Then said God, "Moses, merciful Moses, if thy love and care are so great for an animal, how much greater will they be, exerted for thy fellow being! thou shalt lead my people Israel."

Why did the Lord appear to Moses in a thorn-bush? Because the thorn-bush is lowly among trees, and Israel was then lowly among the nations of the earth. Roses, the most beautiful of the flowers, grow with thorns, so among Israel

both righteous and unrighteous men were numbered. He who thrusts his hand into thorns may do so without hurt, but he can not draw it forth again without being torn by the brambles. So was it with Israel. When Jacob entered Egypt it was with peace, none noticed, to disturb him; but when his children went out from the land it was with signs, miracles, and war. And lest Moses might chance to think that the rigor of the Egyptians had already destroyed Israel, God appeared in a burning bush that was not consumed, to typify the state and future of Israel, complete and perfect despite the fire of persecution.

"And God said, I have greatly seen the affliction of my people who are in Egypt."

When Hagar was dismissed by Abraham, and when her son cried to her for water in the wilderness, she appealed to heaven, saying, "Merciful Father, thou didst promise me, 'I will multiply thy seed'; and now, behold my son must die of thirst!"

Upon this the angels asked, "What ails thee, Hagar?" etc.

According to Rabbi Simon, the angels opposed the assistance rendered Ishmael, saying, "If he is saved to-day he will bring evil upon thy children Israel in the future." Then said God, "How has his conduct been to-day?" And when the angels answered, "Innocent and correct," God continued, "He shall be judged to-day only in relation to his actions of to-day."

So was it with the Israelites in Egypt. The Lord knew what their future conduct would be. He said, "I have seen greatly"; not simply "I have seen," but "I have seen greatly"; which means more than limited view or mere observation.

The Lord said to Moses, "Thou seest one thing, but I see two. That the children of Israel will receive the Decalogue upon Mount Sinai is known to thee; but I foresee the event which will follow: the making of the molten calf. Yet still I judge them but by their present conduct. I have heard their cry, and though I know that they will murmur

against me in the wilderness, nevertheless will I redeem them. I said to Jacob their progenitor, 'I will go down with thee to Egypt, and I will also surely bring thee up again.' Now I am going to bring my children up as I have promised them, and lead them to the land which I gave unto their fathers. Their cry has reached me, and the last days of their bondage are drawing nigh. Go therefore . . . that thou mayest bring forth my people, the children of Israel, out of Egypt. Thou art the one appointed to redeem them."

And Moses answered,

"When Jacob went down into Egypt, didst thou not say to him, 'I will go down with thee to Egypt, and I myself will surely bring thee up again'? And now thou sayest, 'Go thou.' How can I bring them up? How protect them from the summer's heat and the cold of winter? How can I support an army of six hundred thousand men, with many women and little ones, and some among them who are invalids and crippled, requiring extra care and special food?"

"The unleavened bread which they will carry with them will be sufficient for them all for thirty days," replied the Lord.

Then Moses said,

"When they shall say to me, 'What is his name?' how shall I answer them?"

And God replied,

"I have many names. I am called 'God Almighty' (*El-Shaddai*), 'The Lord of Hosts' (*Adonai Zebaoth*), 'God' (*Elohim*). When I judge the wicked I am called 'The Lord of Hosts,' and when I rebuke the sinner I am called 'God Almighty.' When I show mercy to my people I am called 'Eternal' (Jehovah)."

Then God said to Moses, "I will be that I will be; this is my name forever."

God meant by this, "I will be with them in this bondage, and I will be with them in their future captivity."

Then said Moses,

"Why should I mention future captivity to them while they are suffering under their present bondage?"

And God replied,

"Thou hast spoken well; say naught of their future troubles."

"And Moses answered and said, 'But behold they will not believe me.'"

Moses was wrong in making this response, for God had already said, "They will harken to thy voice."

So God said,

"What hast thou in thy hand?"

This was a rebuke, meaning that by the staff which he carried in his hand he deserved punishment for doubting. Why did Moses' staff become a serpent? Because he implied falsehood to the Lord, even as did the serpent in Eden.

A heathen chief said to Rabbi Josah, "My gods are greater than thy gods."

"Why?" asked the sage.

"Because," replied the heathen, "when your God appeared in the thorn-bush Moses hid his face, but when he saw the serpent, which is my god, he fled before it."

And Rabbi Josah answered,

"When our God appears we can not flee from him; he is in the heaven and on earth, on sea and dry land; but if a man flies from thy god, the serpent, a few steps deliver him."

What significance has the serpent in respect to the redemption of Israel? Pharaoh is compared to the serpent, as it is written (Ezek. xxviii.), "The great serpent." Even as the bite of a serpent to man was the bondage of Pharaoh to Israel.

The Lord said to Moses, "Pharaoh is now as a serpent; thou shalt smite him with thy staff and he shall become powerless as wood. Even as a staff is useless for aggression without man's assistance — motive power — so shall Pharaoh cease to be aggressive." Therefore, he said, "Put forth thy hand and grasp it by the tail."

Why was Moses commanded to put his hand into his bosom when it was made white with leprosy? Because slander and

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falsehood are generally spoken in secret, even as the bosom is hidden.

How did this change to leprosy illustrate the redemption of Israel?

Even as a leper defiles the clean, so did the Egyptian contact defile the Israelites, and as the leprous hand was restored to its purity, so did God design to purify his people.

In the first two miracles which the Lord displayed to Moses the objects regained their original appearance; but in the third — the change from water to blood — the former did not recover its original qualities. So God foreshadowed that Moses would not be pardoned for his sin at Meribah.

Each time when Moses's death is mentioned in the Scriptures, the cause of his death before entering the holy land, his disobedience at Meribah is mentioned. Why is this?

Two men were once punished by the civil authorities; one had committed a crime, the other but a slight misdemeanor. The latter requested that the cause of his punishment might be made public, that people might not confound his misdemeanor with the greater crime.

So was it with Moses. God decreed that he should die in the wilderness, and he also decreed that all that generation (save Joshua and Caleb) should also perish. Therefore that Moses might not be classed with them, as rebellious against the Lord, the special cause for his punishment is mentioned in connection with his death.

"Moses said to the Lord, Pardon, O Lord! I am not a man of words."

Seven days did the Lord repeat his command to Moses, and still Moses hesitated to obey. "I am not a man of words to-day"— that is one day —"yesterday"—two days —"also"— three —"the day before"— four —"also"— five —"nor since"— six. "Thou hast spoken,"— seven.

Then God said:

"Even if thou be not a man of words, fear not; have I not created all the mouths which speak? can I not make those who speak dumb, and put words into the mouths of those

who are dumb at my pleasure? It is my pleasure that thou shouldst speak to Pharaoh."

And Moses made answer, saying,

"They are the descendants of Abraham, those whom thou wouldst redeem. Which is the nearer to a man, his brother's son or his son's son? To redeem Lot, his brother's son, thou didst send angels; and now to redeem his own children, six hundred thousand strong, besides the women and the young, thou wouldst send me. To Hagar thou didst send five angels when she fled from Sarah, her mistress; but to sixty thousand of the children of Sarah thou wouldst send but me."

The Rabbis tell us that Moses was not reluctant to accept this mission through fear or a dread of labor, or a disinclination to obey God, but because he thought it should rightly belong to Aaron, his elder brother. Yet God was displeased with Moses, and, therefore, he gave the priesthood which he had designed for him, to Aaron, in saying,

"Is there not Aaron thy brother, the Levite?"

When God said "thy brother," the word "Levite" was implied, because Moses being a Levite, his brother must necessarily have been the same; but this was God's meaning.

"I thought to make thee my priest, and continue thy brother, the Levite; but for thy reluctance in obeying my wishes, he shall be the priest and thou the Levite."

"And the Lord said to Aaron, 'Go to meet Moses.'"

"Oh that some one would make thee as my brother," is one of the beautiful expressions of Solomon's song.

What kind of a brother? Not as was Cain to Abel, for "Cain rose up against his brother Abel and slew him." Not as Ishmael to Isaac, for Ishmael hated Isaac; neither as Esau, for "Esau hated Jacob." Not as the brothers of Joseph, for "they could not speak peaceably to him"; but even such a brother as Aaron to Moses, as it is written, "And he (Aaron) went and met him (Moses) by the mount of God, and kissed him." (Exod. iv. 27.)

"And after that Moses and Aaron went in."

Where were the elders? We find it written, "Thou and the elders of Israel shall come."

The elders started out, but dropped off gradually, through fear; therefore, after this, it is always written simply, "Moses and Aaron went in."

"Thus hath said the Everlasting One," etc.

According to Rabbi Chiyah, it happened at this time that all the neighboring kings were calling upon Pharaoh to pay their homage to him and bring him presents; and each of the princes brought with him his god. Moses and Aaron stood at the palace-gates, and the guard, thinking they too were tributaries, bade them enter. Pharaoh looked at them, and, seeing them to be strangers, he imagined that they also brought him presents, and he wondered why they did not salute him as the others did. He spoke and asked them, "What is your desire?" And they answered, "Thus saith the Lord, let my people go," etc.

And Pharaoh said in angry pride,

"Who is this Lord that I am to obey — at whose voice I am to let Israel go? He has never made me an offering or appeared before me; I know him not, nor will I let Israel go."

Then he continued:

"Lo, I will consult my records and see if I find the name of your God. Here I find the names of all the gods; the gods of Amon, the gods of Moab, the gods of Zedin, but the name of your God I can not find."

And Moses answered,

"Our God is a living God."

And Pharaoh said to him,

"Is he young or old? What is his age; how many cities has he captured; how many countries has he conquered; how long has been his reign?"

Then said Moses,

"His power fills the universe. He was, before the world saw light; he will be, when the world exists no more. He formed thee; with his spirit thou breathest."

And Pharaoh further asked, "What are his deeds?" To which the messengers of God replied,

"The voice of the Lord breaketh in pieces the cedars; he stretched out the heavens, he laid the foundation of the earth, rending the mountains, and breaking into stones the rocks. His bow is of fire, his arrows are of flame. He formed the mountains and the hills, covered the fields with green, bringing forth fruits and herbs. He removeth kings, and kings he exalteth."

"Ye come to me with falsehoods," returned Pharaoh; "ye tell me that your God is the Lord of the world; know then that Egypt is mine, and I have created the great river Nile which floweth in its boundaries."

"Mine is my stream, and I have made it for myself." (Ezek. xix. 3.)

Then Pharaoh asked of his magicians, "Have ye ever heard of their God?" And the magicians answered, "We have heard of him. He is the son of wise men, the son of a king of olden time."

"Thou askest now, 'Who is the Lord?'" said Moses. "The time will come when thou wilt say, 'The Lord is righteous.' Thou sayest now, 'I know not your Lord.' The time cometh when thou wilt say, 'I have sinned against your Lord.'"

"And they met Moses and Aaron . . . 'to put a sword in their hands to slay us.'"

"Yea," said the overburdened children of Israel to Moses and Aaron, "we are like a lamb which the wolf has carried from its flock; the shepherd strives to take it from him, but between the two the lamb is pulled to pieces; between ye and Pharaoh will we all be killed."

"Then Moses said to the Lord, 'O Lord, wherefore hast thou let so much evil come upon this people?"

The Lord had already informed Moses that he would harden Pharaoh's heart, and that he would refuse to let Israel go; therefore God now replied to him, "Thou wilt see now what I am going to do to Pharaoh, but thou wilt not see what I shall do to the three kingdoms of Canaan."

"And I appeared to Abraham," etc.

The Lord said to Moses,

"Woe, woe, that the righteous are no more; I mourn for the patriarchs. I revealed myself to Abraham, to Isaac, and to Jacob as God Almighty, but not by the name 'Eternal,' as I have done to thee, yet they never murmured either at my commands or at my works. I said to Abraham, 'Arise, walk through the land, its length and breadth, for I will give it to thee'; and when his wife died and he wanted but a grave for her, he was obliged to buy it with money, yet he did not murmur and reproach me, saying, 'Thou didst promise to give me all this land, and now I am obliged to sue for and purchase but a very small portion.' I said to Isaac, 'Sojourn in this land, for unto thee and thy seed will I give all these countries'; and when he wanted a little water he could get none, for the herdsmen of Gerar did strive with his herdsmen to prevent their digging a well; still Isaac raised not his voice against me. I said to Jacob, 'The ground whereon thou liest, to thee will I give it'; and when he wished to pitch there his tent he was obliged to pay a hundred *kessitah,* yet he did not murmur against the Lord, or even ask of me my name, as thou hast done."

"And the Lord spake unto Moses and Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh the King of Egypt."

A king had a fine and elegant orchard in which he planted trees, both fruitful and unfruitful. His servants said to him, "What benefit is there in the planting of barren trees?"

And he replied to them, "Fruitful trees, and those which bear not, are equally useful; where could we procure wood for our houses, our ships, and our utensils, if we did not have these sturdy trees which bear no fruit?"

Even as the righteous glorify the Lord in their happiness, so does the punishment of the wicked glorify the Lord when they proclaim, "Justly have we been punished."

When Aaron performed the miracles with his staff, Pharaoh laughed and made light of them, saying,

"It is customary for merchants to carry their wares to

places wanting them; why shouldst thou come with such tricks to a country full of magicians as Egypt is?"

He sent for some small children, and even they changed their rods into serpents.

"But Aaron's staff swallowed up their staves."

The swallowing of their staves was not the only miracle, but that Aaron's staff did not grow larger in size thereafter, added to the wonder.

THE TALMUD

THE GEMARA

II

THE TEN PLAGUES

"Thus hath said the Lord, 'By this thou shalt know that I am the Lord; behold I will smite . . . the waters of the river, and they shall be turned to blood.'" [1]

When a human being designs to injure another, or to take vengeance on an enemy, he comes upon him suddenly and without warning. Not so, however, does God act. He warned Pharaoh of every plague which he brought upon Egypt, in order to give him the opportunity for repentance.

Why were the waters first smitten? Because the Egyptians worshiped the river Nile, and the Lord said, "I will first smite the god and then its nation," according to the proverb, "I will first smite the gods, then the priests will be terrified."

Blood

Why did the Lord punish the Egyptians with blood? Because they shed the blood of innocent infants, therefore was the water of their rivers turned to blood.

"And the Lord said unto Moses, say to Aaron, Take thy staff and stretch out thy hand over the waters of Egypt."

Why could not Moses himself smite the river?

Because the waters had protected and guarded him when he slumbered, a helpless infant, in the ark of bulrushes, and the wise sayings teach us, "Into the well wherefrom thou drawest water thou shouldst cast no stones."

Frogs

We are apt to think the frog superfluous, not requisite in the economy of the universe. Not so; every living thing has its purpose, and the frogs became an instrument in Pharaoh's

[1] Exod. vii. 17.

punishment. The river Nile brought forth frogs in abundance, but they strayed not from its banks. Then God said, "Thou sayest, 'the river is mine'; verily I will show thee that even thy house is not thy own; the frogs shall enter into it, even into thy kneading-trough; they will sit in thy dough and consume it."

The frogs caused the Egyptians more annoyance than that occasioned by the mere pecuniary loss which they carried with them, for they were very noisy; therefore it is written, "Moses cried (*i.e.*, spoke with a loud voice) to the Lord, on account of the frogs."

Lice

"Say to Aaron . . . and smite the dust of the earth."

Why did not Moses himself smite the dust?

Because Moses hid in the dust the body of the Egyptian whom he found smiting a Hebrew, and the dust concealed his action. Therefore were the plagues involving the water and the dust wrought through Aaron.

Why were the Egyptians afflicted with this plague?

Because they had forced the Israelites to sweep the streets and to work in mortar, dust, and bricks. Therefore was the dust of the streets turned to lice. The magicians were unable to produce the lice, because they could not imitate articles smaller than a barleycorn; therefore they said, "This is the finger of God."

The Multitude of Beasts

"Rise up early," etc.

God said to Moses, "This man persists in his obstinacy, despite the plagues already brought upon him; therefore say to him that the next will be more dreadful than the others all combined; bid him let Israel go."

The beasts swarmed first into the house of Pharaoh, because he was the first to oppress Israel, and then into the houses of his servants, because they followed in his lead.

Why were these beasts brought upon the Egyptians? Because they had forced the Israelites to endanger their lives by hunting wild beasts.

We find that the frogs died in the land of Egypt, but that the beasts were removed. Why this difference? Because the frogs were worthless, but the Egyptians might have profited from the furs of the wild beasts.

Pestilence

Why was this plague brought upon them?

To show that the plagues were directed only against the Egyptians, for as the Bible tells us, "There had not died of the cattle of the Israelites even one." Even cattle belonging to a Hebrew and in the possession of an Egyptian were saved, as were also the cattle owned in shares by an Egyptian and an Israelite.

Boils

Why did he bring boils upon them?

Because they had compelled the Israelites to clean their houses and courts, thus making their blood impure, and producing boils.

Why were the magicians unable to stand before Moses on account of the inflammation?

Because they had advised that every son born to Israel should be cast into the river.

"The Lord hardened," etc.

When the Lord saw that the five plagues already brought upon Pharaoh did not cause his repentance, he said, "Even should he wish to repent hereafter, I will harden his heart that he may receive the full measure of his punishment."

Hail

"Behold, then will I let rain about this time to-morrow," etc.

Moses made a mark upon the wall of Pharaoh's house, saying, "When the sun shall shine to-morrow upon this spot there will be hail, therefore bring in thy cattle," etc.

Again, the compassion of God is displayed to us. Even in his anger he was still mercifully inclined toward the wicked people and their cattle. He intended the plague of

hail to destroy vegetation, not life; therefore he warned the people to keep themselves and their flocks under shelter.

"The Lord said . . . Stretch out thy hand toward the heaven," etc.

Although "the heavens are the heavens of the Lord," yet "the earth hath he given to the children of men." (Psalm cxx. 16.)

An emperor, ruling Rome and Syria, might issue a decree forbidding Romans to visit Syria, and Syrians to visit Rome. So God, in creating the world, pronounced the heavens "the heavens of the Lord," the residence of godly beings.

"But the earth hath he given to the children of men"; the earth must be the scene of their sojournings. Yet, "whatsoever the Lord willeth hath he done, in the heavens and on the earth; in the seas and in all the deeps." (Psalm cxxxv. 16.)

He descended upon the earth at Mount Sinai; at the time of the creation he said, "Let the waters gather together in one place," and when it pleased him so to do, he made the sea dry land, even as it is written, "And the children of Israel walked upon dry land in the midst of the sea."

In the same manner God gave Moses permission to rule over the heavens, to stretch his hands toward them, and bring down a hailstorm over the land of Egypt.

Why were they punished with hail?

Because they had compelled the Israelites to plow their fields, sow their grain, care for their trees, and to perform all the menial labor incidental to the cultivation of the soil. Therefore God sent this hailstorm to destroy the products of the ground, that the Egyptians might reap no profit from the enforced labor of his people. When God saw that they disregarded his warning, and neglected to put their cattle under shelter, he caused the cattle to die from the effects of the storm.

The hailstones were very large, each of them being about the size of an infant's head; and as they touched the ground they burst into flame.

Locusts

Why did God bring the locusts into Egypt?

The Israelites had sowed the fields with grain, and the locusts were brought to destroy all that had escaped the hail.

This plague was so grievous as to wring from Pharaoh the acknowledgment, "I have sinned against the Lord your God, that I did not let Israel go." "And against you" (Moses and Aaron), "that I have driven you out of my house."

Darkness

"But for all the children of Israel there was light in their dwellings."

Why is it not written, "There was light in the land of Goshen"?

Because, wherever the Israelites were, there was light for them; but to an Egyptian, even in the same room with an Israelite, all was impenetrable darkness.

The Slaying of the First-Born

"Thou shalt not see my face any more."

Such were the words of Pharaoh, when Moses appeared before him, to warn him for the last time of the doom awaiting him should he still oppose the exodus of Israel. Moses answered,

"Thou hast spoken well. Nevermore will I come to thee, but thou wilt come to me, and thy servants and thyself will entreat me, bending, to depart from thy country, and then will I go."

Some of the Egyptians, fearing Moses's prophecy, slept that night in the houses of the Israelites. But the death-stroke found them, and the Israelite awakening, found an Egyptian's corpse beside him.

Great was the distress in Egypt. Pharaoh called to Moses and Aaron, and said, "Arise!" They replied, "What would Pharaoh with us?" "Has he come to us?" "Arise!" he cried, "arise and go."

The Israelites went forth from Egypt on the eve of the

fifteenth of Nissan; on this same night, many years later, the army of Sennacherib, encamped before Jerusalem, was slain by the Lord. King Hezekiah, and the inhabitants of the besieged city, celebrated the feast of Passover according to the command of God, and sang praises and hallelujahs to his holy Name.

But Hezekiah was heavy at heart, and he said,

"To-morrow the city may be taken." Yet lo, when they arose in the morning, the Lord had again passed over for his people, and the invading army lay dead in its camp.

Before inflicting the last plague, God warned Pharaoh, as it is written, "I will smite all the first-born of Egypt."

Had God wished to make this the first, instead of the last of the plagues, he could have done so; but he desired to increase the severity with the number of the plagues, and accordingly the lightest he sent first.

"The Lord will pass through the land of Egypt and smite all the first-born."

A certain king sent his son to a distant country, the people of which received him with great honors, and conferred distinction upon him, finally making him their ruler. When his father heard this, he said,

"What honor shall I do them in return? I will call that country after the name of my son."

After some time had elapsed, he again received news from the distant land; its people had taken away the honors conferred upon his son, and made him a slave. He therefore went to war with them and delivered his son.

Joseph went down to Egypt and was made governor. Great respect was also paid to Jacob, for whose death "the Egyptians mourned seventy days."

For this God named Egypt after the garden of Eden, as it is written, "As the garden of the Lord is the land of Egypt." When, however, the Israelites were oppressed and reduced to slavery, God made war upon Egypt, through the medium of the ten plagues, and through the last delivered his "son," Israel, from bondage.

During the night, while the Hebrews sang praises to God,

Pharaoh came to the place where Moses and Aaron dwelt, and he cried, "Arise, get thee out," etc. Then the people scattered themselves among the Egyptians, borrowing vessels of gold and silver. But Moses sought the sepulcher of Joseph, and carried forth his bones, according to the charge transmitted to him.

"And it came to pass at the end of four hundred and thirty years," etc.

These years are counted from the time that God appeared to Abraham in the vision known as "The Covenant of the Pieces," and told him that his seed should be "strangers in a land not theirs." They lived in Egypt, however, only two hundred and ten years. Upon the same month and day as they had entered Egypt, they left it. On that date Joseph was released from prison, and in subsequent years it witnessed the performance of many wonders in behalf of God's people.

In King Hezekiah's time Jerusalem was delivered from Sennacherib; during the Babylonian captivity, Shedrach, Meshach, and Abednego were delivered from the fiery furnace, and Daniel came forth unharmed from the lions' den.

THE TALMUD

THE GEMARA

III

THE DEATH OF MOSES

"The Lord said to Moses, Behold, thy days approach that thou must die."

The death of Moses is alluded to, in the Bible, ten times.

"Thy days approach that thou must die." (Deut. xxxi. 14.)

"And thou shalt die on the mount." (Deut. xxxiii. 50.)

"For I am going to die."

"For I know that after my death." (Deut. xxxi. 29.)

". . . And how much more after my death." (Deut. xxxi. 27.)

". . . Blessed the children of Israel before his death." (Deut. xxxiii. 1.)

"And Moses was one hundred and twenty years old when he died." (Deut. xxxiv. 7.)

"And it came to pass after the death of Moses." (Josh. i. 1.)

"Moses, my servant, is dead." (Josh. i. 2.)

Moses himself thought that he had committed but a slight offense, which would be pardoned; for ten times had Israel tempted God's wrath and been forgiven through his intercession, as it is written, "And the Lord said, I have pardoned according to thy word." But when he became convinced that he would not be pardoned, he made the following supplication:

"Sovereign of the universe, my trouble and my exertion

for Israel's sake are revealed and known before thee. How I have labored to cause thy people to know thee, and to believe in thy holy Name and practise thy holy law, has come before thee. O Lord, as I had shared their troubles and their distress, I hoped to share their happiness. Behold now the time has come when their trials will cease, when they will enter into the land of promised bliss, and thou sayest to me, 'Thou shalt not pass over this Jordan.' O Eternal, great and just, if thou wilt not allow me to enter into this goodly land, permit me at least to live on here in this world."

Then God answered Moses, saying,

"If thou wilt not die in this world, how canst thou live in the world to come?"

But Moses continued,

"If thou wilt not permit me to pass over this Jordan, let me live as the beasts of the field; they eat of the herbs and drink the waters, and live and see the world; let my life be even as theirs."

And God answered,

"Let it suffice thee; do not continue to speak unto me any more on this matter." (Deut. iii. 26.)

Yet again Moses prayed,

"Let me live even as the fowls; they gather their food in the morning and in the evening they return unto their nests; let my life be even as theirs."

And again God said,

"Let it suffice thee; do not continue to speak to me any more on this matter."

Then Moses, convinced that his death was determined on, proclaimed:

"He is the Rock; His work is perfect and his ways are just; the God of truth, just and upright is he."

"And Moses died there in the land of Moab, according to the word of the Lord."

Holy writ testifies to the righteousness of Moses, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

The heavens wept and exclaimed, "The pious one hath departed; there is none upright among men."

When Joshua searched for his friend and teacher and failed to find him, he wept bitterly and cried, "Help me, O Lord! for the pious have ceased to be."

The angels proclaimed, "He executed the justice of the Lord"; and Israel added, "And his judgments with Israel." And together they exclaimed,

"He shall come in peace; they shall rest in their beds every one walking in his uprightness."

Blessed be the memory of the just.

THE TALMUD

THE GEMARA

IV

THE BOOK OF ESTHER

And it came to pass when Nebuchadrezzar died, that his son, Evil-Merodach, claimed the kingdom. But the people refused to anoint him as ruler, and they said to him:

"Behold, once before was thy father removed from the vicinity of human beings and compelled to eat herbs and grass like the beasts of the field for seven years. And lo, we deemed him dead and appointed princes in his stead to rule over us, and when he returned he put these princes to death. How can we now make you king? It may be with your father as it was in former days; he may yet return."

Now when the people spoke thus to Evil-Merodach, he went to his father's tomb and removed from the same the corpse of the King. He fastened an iron chain about its feet, and dragged his father's body through the streets of the capital, to prove to the people that he was indeed dead. As it is written in Isaiah,

"But thou, thou art cast out of thy grave like a discarded offshoot." (Isaiah xiv. 19.)

Then the people of the country proclaimed Evil-Merodach king. And Daniel said to the King:

"Thy father, Nebuchadrezzar, never opened the door of his prisons" (meaning when he once incarcerated a person it was for life), "as it is written, 'never opened the prison-house of his prisoners.' (Isaiah xiv.-xvii.) Now when the Israelites were adjudged guilty by God of the many sins which they committed, behold thy father came up and laid the land of Israel desolate. He destroyed our holy temple, and our people he sent captives and exiles to Babel. Among them was Yehoyachim, the King of Judah. For thirty-two

years he has lain in prison because he neglected to follow the will of God. Now, I pray thee, let him be released. Oh, be not stiff-necked. Remember the punishment of thy father when he became proud and blasphemed, and said, 'There is no king or ruler but myself only,' as it is written, 'I will ascend above the height of the clouds; I will be equal to the Most High.'" (Isaiah xiv. 14.)

Then Evil-Merodach listened to the words of Daniel and performed the will of God. He released Yehoyachim, the King of the tribe of Judah, and he opened the doors to the other prisoners and gave them liberty.

And he anointed Yehoyachim, and dressed him in royal garments; "and he ate bread before him continually all the days of his life." (Kings xxv. 29.)

And from Evil-Merodach the kingdom descended to Darius of Media; and Ahasuerus, of Persia, was the son of Darius of Media.

From the house of this same Ahasuerus was banished Vashti, the daughter of Evil-Merodach, the son of Nebuchadrezzar. For her iniquity was she banished, for she compelled the Jewish women to labor upon their holy Sabbath.

This same Ahasuerus commanded that the wine of one hundred and twenty-seven provinces should be furnished on his banquet-table, that the men of one hundred and twenty-seven provinces might drink, each man of the wine of his own country, of his own province, that he might not consume strange and hurtful drink.

This same Ahasuerus was a foolish King. "My Queen shall be sent away," he ordered; "but my decree must never be abolished."

In the time of this same Ahasuerus the people of Israel were sold — aye, without money; as it is written: "For naught were ye sold." (Isaiah lii. 3.)

And in the time of this same Ahasuerus the words written in the Pentateuch came to pass: "In the morning shall ye say, 'Would that it were evening,' and in the evening, 'Would that the morning were nigh.'" (Deut. xxviii. 67.)

This was the same Ahasuerus who once dismissed his wife for the sake of his friend, and again killed his friend for the sake of his wife. He sent away Vashti, his wife, in accordance with the advice of Memuchan his friend, and he killed his friend Haman, for the sake of Esther, his wife.

And it came to pass in the days of this Ahasuerus that he desired to sit upon the throne of Solomon; the magnificent throne of Solomon which had been carried from Jerusalem to Egypt by Sheshak, the King of Egypt. From his hands it passed to Sennacherib, the King of Assyria; from him was it returned to Hezekiah, and again carried away by Pharaoh Nechoh of Egypt. Nebuchadrezzar, the King of Babel, wrenched it from the possession of Pharaoh, and when Cyrus, the King of Media, conquered the land of Persia, the throne was brought to Shushan and passed into the possession of Ahasuerus.

But he had a new throne made for himself. He sent artizans to Alexandria, and they were two years making for him his throne. "In the third year of his reign, the King Ahasuerus sat upon his own throne, and Solomon's throne was not used any more."

"There was a certain Jew in Shushan, the capital, whose name was Mordecai."

Why was Mordecai called a Jew? He was not of the tribe of Judah, but a descendant of Benjamin. He was called a Jew because he feared the Lord as all Jews should do.

Mordecai was a descendant of Shimï, whose life King David spared when he had incurred the penalty of death for reviling his ruler. For David foresaw the miracle which should be wrought through the instrumentality of Mordecai in years then hidden in the future.

And Mordecai brought up his cousin Hadassah, or Esther. She was called Hadassah (meaning "myrtle") because of her sweet disposition and kindly acts, which were compared to the fragrant perfume and ever fresh beauty of the myrtle. In many instances the righteous are compared to the myrtle, as in Isaiah (lv. 13), "In place of the thorn the fir-tree

shall spring forth, and the nettle shall give place to the myrtle."

This sentence is thus construed:

Instead of Haman, the thorn, the fir-tree, Mordecai shall spring forth; and in place of Vashti, compared to a nettle, Esther, the myrtle, shall share the Persian throne.

Her name, Esther, was also well chosen; from the Greek, *Estarah,* a bright star. Her pious deeds ceased only with her life, and her beauty was equaled only by her spiritual qualities.

Shortly before Esther's birth her father died, and her mother followed him when the babe drew her first breath. Then Mordecai, her father's nephew, adopted her, and brought her up as his child.

After the King had married Esther he was anxious to learn her descent, and asked her, "Where are thy kindred? Behold, I have prepared a banquet; bid them attend."

And Esther answered him,

"Thou art a wise king, and surely thou knowest that my parents are dead; do not sadden me, I pray, my lord, by such inquiries."

'Twas then that the King released the people from the payment of the year's taxes, and gave presents "according to his ability" to all his nobles, declaring that it was done in "Esther's honor."

He imagined that through this the fame of the proceeding and Esther's name would become known throughout the nations, and he might learn thereby of her people.

When this plan failed he called all the beautiful virgins of his provinces together again, thinking that jealousy might induce Esther to tell him of her predecessors, but without avail. Esther mentioned not her people.

"In those days, when Mordecai was sitting in the King's gate, Bigthana and Theresh became wroth," etc.

Rabbi Johanan said: "God has made servants wroth against their lords for the accomplishment of justice, and he has also made masters wroth with their servants for the same purpose." The latter instance is to be found in the

history of Joseph, as it is written, "There was with us in the prison a Hebrew lad," and the former instance is that of Bigthana and Theresh, the chamberlains of the King.

"And the thing became known to Mordecai."

The two officers spoke in a strange language; they thought that Mordecai could not understand them. But Mordecai had been a member of the Sanhedrin; he was a learned man, and what they said was well understood by him.

One officer said to the other,

"Since the King married Esther we have had neither rest nor peace; the coming and the going make life wearisome; it would be better for us if we should remove him from the world."

The other acquiesced with him, but said,

"How is it to be done? I am on guard; I can not leave."

But the first speaker said,

"Go, and I will attend to both thy guard and mine."

Therefore it is written, "And the thing was inquired into and found true"; that is, one of the guards was found absent from his post.

"After these events." What events?

After God had created the remedy before the infliction of the wound; after Mordecai had saved the King's life before the orders for the destruction of his people were promulgated.

After these events the King advanced Haman, the son of Hamdatha, the Agagite, to an illustrious position in the kingdom. He was raised, however, but to be destroyed. His destiny was like to that of the hog in the parable of the horse, the colt, and the hog.

A certain man possessed a horse, a colt, and a hog. For the two former he measured out daily a certain amount of food; so much was their allowance, no more, no less; the hog, however, was allowed to eat according to his own pleasure. Said the colt to the horse, "How is this? Is it just? We work for our food while the hog is a useless animal; surely we should have as much to eat as is given him."

"Wait," answered the horse, "and you will soon see, in the downfall of the hog, the reason."

With the coming of the autumn the hog was killed.

"See," said the horse, "they did not give the hog so much to eat for his own benefit, but in order to fatten him for the killing."

Haman was a direct descendant of Esau. His father, Hamdatha, was the son of Sarach, he of Kuzah, Iphlotas, Joseph, Josim, Pedome, Madé, Belaäkan, Intimrom, Haridom, Shegar, Negar, Parmashtáh, Vayzathah, Agag, Sumki, Amalek, and lastly Eliphaz, the first-born of Esau.

"Why transgressest thou the King's commands?"

The servants of the King's gate said to Mordecai,

"Why wilt thou refuse to bow before Haman, transgressing thus the wishes of the King? Do we not bow before him?"

"Ye are foolish," answered Mordecai, "aye, wanting in reason. Listen to me. Shall a mortal, who must return to dust, be glorified? Shall I bow down before one born of woman, whose days are short? When he is small he cries and weeps as a child; when he grows older sorrow and sighing are his portion; his days are full of wrath and anger, and at the end he returns to dust. Shall I bow to one like to him? No, I prostrate myself before the Eternal God, who lives forever. He who dwells in heaven and bears the world in the hollow of his hand. His word changes sunlight to darkness, his command illumines the deepest gloom. His wisdom made the world, he placed the boundaries of the mighty sea; the waters are his, the sweet and the salt; to the struggling waves he says, 'Be still, thus far shalt thou come, no further, that the earth may remain dry for my people.' To him, the great Creator and Ruler of the universe, and to no other will I bow."

Haman was wroth against Mordecai, and said to him,

"Why art thou so stiff-necked? Did not thy forefather bow down to mine?"

"How?" replied Mordecai; "which of my ancestors bowed before forefather of thine?"

Then Haman answered,

"Jacob, thy forefather, bowed down to Esau, his brother, who was my forefather."

"Not so," answered Mordecai, "for I am descended from Benjamin, and when Jacob bowed to Esau, Benjamin was not yet born. Benjamin never bowed until his descendants prostrated themselves in the holy temple, when the divinity of God rested within its sacred portals, and all Israel united with him. I will not bow before the wicked Haman."

"In the first month, that is, in the month *Nissan* (April), they cast the lot before Haman." He cast the lot "from day to day." At first he selected the first day of the week as the one for the destruction of the Jews; but then he said, "No; light was created upon that day, which is to their merit. On the second day the heavens were created; also to their merit. On the third day, the Garden of Eden, with all the herbs and trees; on the fourth the sun, moon, stars, and all the hosts of heaven, also a merit to them. On the fifth day the fowls of the heaven were created, and among them the pigeon, which the Jews have used for a sacrifice, so that will not answer for their extermination. On the sixth day Adam and Eve were created, and on the seventh day is their Sabbath, the covenant between them and their God."

He then took his chances with the months. In the month of *Nissan* (April) they were released from the servitude of Egypt, and many miracles were performed in their favor. In the month of *Iyar* (May) the manna first descended from heaven, and in that month, too, five calamities were to happen. During the month of *Sivan* they received the ten commandments, and hold their feast of weeks. Neither of these months would do. The next cast was the month *Tamuz* (July). But in that month the walls of Jerusalem were destroyed, and Haman, thinking that might prove sufficient punishment for any of their sins in that month, passed it by and cast again. The next lot fell on *Ab* (August). But in that month the last of the generations doomed to wander through the wilderness forty years had perished. The time

of their punishment had expired, and in that same month Moses had spoken with God, and prayed to him, "Show me thy glory." This was too great a month to the Israelites to allow its selection for their extermination.

The next month was *Elul* (September). 'Twas in this month that Moses ascended for the third time the mount of God, to receive the second tables of stone. Also, during this month, the walls of Jerusalem were completed, as it is written in Nehemiah vi. 15: "And so was the wall finished on the twenty-and-fifth day of the month *Elul.*"

Tishri (October) would not be favorable to his purpose, because the Day of Atonement, when all Israel would be devout in prayer, occurs within it. Neither would the following month, *Heshvan,* suit his designs, because it was in this month that the waters of the flood were set loose upon the world and Noah and his family saved. During *Kislev* (December) the foundation of the temple was laid. In *Thebet* (January) Nebuchadrezzar besieged Jerusalem, also a sufficient punishment for that period. And also, during this month, the eleven tribes made peace with Benjamin. Neither was *Shebat* (February) a month displaying any guilty action deserving of God's wrath on the part of his people. When he came to the month of *Adar,* however, he said, "Lo, I have thee now, even as the fish of the sea" (the sign of the month's planet being two fish). In this month the lawgiver, Moses, died, and Haman thought it would prove unlucky for Israel. He forgot, however, that Moses was also born in *Adar,* on the seventh day of the month.

"Then said Haman unto King Ahasuerus,

"There is a people scattered throughout thy provinces, yet separate and distinct from the nation among which they dwell. They will not intermingle or associate with us. They will not marry with the daughters of our land, neither will they allow our sons to wed their daughters. They do not aid in building up the State, for they have many holy days on which they are idle and refuse to traffic. The first hour of each day they devote to their prayer, 'Hear, O

chastisement are also punished, as in the instances of Nebuchadrezzar, Titus, Haman, etc.

"Then came the maidens of Esther with her chamberlains, and told it to her (the grief of Mordecai) . . . And she called Hathach and gave him a charge for Mordecai to know what this was, and why this was . . . And Mordecai told him all that had happened unto him."

Meaning, a dream, which Mordecai had dreamed in the second year of the reign of King Ahasuerus, he now recollected and told to Hathach. "An earthquake shook the world, and darkness and great storms frightened the inhabitants. Two monsters were engaged in deadly conflict, and the noise of the struggle caused the nations to quake with fear. In the midst of the nations was a small weak people, and the other nations wished to blot it from the world. A great distress oppressed this few people and they cried aloud to God for succor and protection. Then a small spring arose, even between the two monsters that were battling, and it increased in size until it seemed to become as wide and boundless as the sea, even as though it would engulf the world. Then the sun broke forth in brightness o'er the earth, and the weak nation, blessed with peace, dwelt safely, though the ruins of many greater nations were spread about it.'

This dream he had previously related to Esther, and now through her messenger, he sent the Queen this word:

"Behold, thou wilt recollect the dream which I related to thee in thy youth. Arise, pray to God and beseech from him mercy; then go before the King and speak bravely for the cause of thy people and thy kindred." And further he sent to Esther these words:

"'Imagine not in thy soul,' and say not 'the King has selected me for his Queen; and, therefore I need not pray for mercy to Israel.' Into exile thou wert carried as well as the rest of thy people, and the decree which destroys one destroys all. Do not imagine that thou alone canst escape, of all the Jews. For the sin of thy great-grandfather Saul do we now suffer. If he had obeyed the words of Samuel, the

When these sages were called before him the King put the question to them, and asked,

"Now what is your advice; shall this nation be destroyed or not?"

And the wise men answered unanimously, and said,

"Should Israel be stricken from existence the world itself would no longer be; for through the merit of Israel and the law to them the world exists. Are the people not called near to God relatives? 'Unto the children of Israel, a people near to him.' Not alone this, they are also called children of the Lord, as it is written, 'Ye are the children of the Lord your God' (Deut. xiv. 1). Who can escape that raises a hand against his children? Pharaoh was punished for his conduct toward them; how shall we escape?"

Then Haman arose and replied to these words,

"The God who caused the death of Pharaoh and his hosts has grown old and feeble; his power has departed from him. Did not Nebuchadrezzar destroy his temple and send his people into exile? Why did he not prevent that if he was all-powerful?"

By such arguments as these Haman altered the opinions and advice of the sages, and the letters ordering the massacre which he desired were prepared according to his command.

When Mordecai ascertained what had been done he rent his garments, clothed himself in sackcloth, and sat in ashes. He wept in his anguish, and said, "Woe, woe to us for this severe decree. Not even a half of our people shall be saved, nor a third part nor a fourth, but the whole body must be rooted out; woe, woe to us!"

Then when the Israelites beheld Mordecai's grief and heard his words, they assembled together, a great multitude of people, and Mordecai addressed them as follows:

"Ye people of Israel, ye chosen ones of our Father in heaven, know ye not what has happened? Have ye heard naught of the decree against us, that Haman and the King have ordered our destruction from the face of the earth? We have no friendly influence on which to depend, no prophets to pray for us, no city of refuge. We are a flock

without a shepherd; we are as a ship at sea without a pilot, as orphans without a father, aye, as sucklings who have lost their mother."

Then they carried the ark, in which the scrolls of the law were deposited, into the streets of Shushan, and draped the same in mourning colors. And Mordecai opened the scrolls and read the passage in Deuteronomy (iv. 30), "When thou art in tribulation, and all these things have overtaken thee, in the latter end of days, then wilt thou return to the Lord thy God, and be obedient unto his voice. For a merciful God is the Lord thy God."

"People of the house of Israel," said Mordecai, "let us follow the example of the men of Nineveh, at the time when Jonah, the son of Amitai, was sent to proclaim the overthrow of their capital. The King rose from his throne, changed his royal robes for sackcloth and ashes, and caused a fast to be proclaimed. Neither man nor beast, neither herds nor flocks, tasted of food or drank of water. 'God saw their works that they turned from their evil ways, and God bethought himself of the evil which he had spoken that he would do them and he did it not' (Jonah iii. 7). Let us likewise proclaim a penitential fast; these men were saved, and they were heathens; we are the sons of Abraham, and it behooves us more especially to repent our evil ways and trust to the forgiveness of a merciful God. Turn ye, turn ye from your unrighteous paths, oh house of Israel, wherefore will ye die!"

And when he had finished speaking these words, Mordecai went out into the city and cried with a loud and bitter cry.

The house of Israel was filled with dread at the edict of the King. Sorrow crossed the threshold of each Jewish home; a spirit of anguish filled every habitation.

A certain man called on a Persian friend and entreated him to use his influence to save his life and the lives of his family. "I, my wife, and my children will be your slaves," said he, "only save our lives."

The Persian answered,

"How can I do so? The decree states that any Persian harboring a Jew shall be put to death with him."

The Israelite departed with a broken spirit. "How truly," said he, "have the words of the Bible been fulfilled! 'Ye will offer yourselves for sale unto your enemies, for bondmen and bondwomen, without any one to buy ye.'" (Deut. xxviii. 68.)

Each day the people marked the passage of time, by saying, "Thus many days more have the Jews to live," and so was another Biblical passage verified.

"And thy life shall hang in doubt before thee. . . . In the morning thou wilt say, Who would but grant that it were only evening! And at evening thou wilt say, Who would but grant that it were only morning! From the dread of thy heart which thou wilt experience, and from the sight of thy eyes which thou wilt see." (Deut. xxviii. 66–67.) And with each day the mourning increased and hope seemed still more vain.

If we lose a relation or a dear friend, our grief is at first intense, but with each day it loses its poignancy until we are consoled and comforted. How different was it in the case of the condemned Jews; each day the wailing grew stronger, for each day but brought them nearer to the hour of their destruction.

The act of Ahasuerus, in entrusting his ring to Haman, was productive of more repentant feelings in the people of Israel than had been the words of their forty-eight prophets. The prophets had cautioned Israel against serving idols, and urged upon them the necessity of atonement, and yet their words had been unheeded; but with the transmission of the King's ring to Haman's possession, the great call for repentance made itself immediately heard.

But Haman was to receive his punishment. There is a saying of the Rabbis, "If a stone falls upon a pitcher, the pitcher breaks; if the pitcher falls upon the stone, the pitcher also breaks." Be it as it may, it is bad for the pitcher, and bad similarly for the enemies of Israel; for even when Israel strays from righteousness, the instruments of their

chastisement are also punished, as in the instances of Nebuchadrezzar, Titus, Haman, etc.

"Then came the maidens of Esther with her chamberlains, and told it to her (the grief of Mordecai) . . . And she called Hathach and gave him a charge for Mordecai to know what this was, and why this was . . . And Mordecai told him all that had happened unto him."

Meaning, a dream, which Mordecai had dreamed in the second year of the reign of King Ahasuerus, he now recollected and told to Hathach. "An earthquake shook the world, and darkness and great storms frightened the inhabitants. Two monsters were engaged in deadly conflict, and the noise of the struggle caused the nations to quake with fear. In the midst of the nations was a small weak people, and the other nations wished to blot it from the world. A great distress oppressed this few people and they cried aloud to God for succor and protection. Then a small spring arose, even between the two monsters that were battling, and it increased in size until it seemed to become as wide and boundless as the sea, even as though it would engulf the world. Then the sun broke forth in brightness o'er the earth, and the weak nation, blessed with peace, dwelt safely, though the ruins of many greater nations were spread about it.'

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"Behold, thou wilt recollect the dream which I related to thee in thy youth. Arise, pray to God and beseech from him mercy; then go before the King and speak bravely for the cause of thy people and thy kindred." And further he sent to Esther these words:

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wicked Haman had not descended from him who was of the family of Amalek. If Saul had slain Agag, the son of Hamadatha had not brought us for ten thousand silver talents; the Lord would not have delivered Israel into the hands of the wicked. Yet Moses prayed to the Lord for Israel, and Joshua discomfited Amalek; so arise thou, and pray before thy Father in heaven, and he who did execute justice on Amalek will now do the same to his wicked seed. From three oppressors of Israel does Haman draw his life-blood. First, Amalek, who was the first to fight against Israel, and who was defeated by Joshua. Next, Sisera, who laid a hand of iron upon our ancestors and met his punishment through a woman, Ja'el. Lastly, Goliath, who defied the camp of Israel and was laid low by the son of Jesse. Therefore, let not thy prayers cease, for God has ever listened to the breathings of a contrite heart, and for the sake of our ancestors he will show us favor. They were delivered from their enemies when all seemed hopeless. Pray, therefore, and imagine not that thou alone, of all thy people, shall be able to find safety."

On the day when Mordecai ordered his brethren to fast and humble themselves before God, he uttered the following supplication:

"Our God and God of our fathers, seated on thy throne of grace! O Lord of the universe, thou knowest that not through the promptings of a proud heart did I refuse to bow before Haman. Thee only I fear, and I am jealous of the glory of thy presence; I could not give to flesh and blood thy honor — to the creature that which belongs to the Creator alone. O God, deliver us from his hand, and let his feet become entangled in the net which he has spread for us. Let the world know, oh our Redeemer, that thou hast not forgotten the promise which supports and strengthens us in our dispersion. 'And yet for all that, though they be in the land of their enemies, will I not cast them away, neither will I loath them to destroy them utterly, to break my covenant with them, for I am the Lord their God.'"

When Esther received the message of Mordecai, she too

ordered a fast, and replaced her royal apparel with the sackcloth and ashes of mourning; and bowing her face before the Lord, she uttered this heartfelt prayer:

"God of Israel, from the beginning of time thou hast reigned; the world and all it contains thy power has created; to thee, thy handmaid calls for help! I am alone, O God, without father and mother. Even as a poor woman, who begs from door to door, do I come before thee for mercy, from window to window in the house of Ahasuerus.[1] From thee alone can help and salvation flow. Oh, Father of the fatherless! stand upon the right hand of the orphan, I beseech thee; give her mercy and favor in the eyes of Ahasuerus, that he may be moved to grant her petition for the lives of her people. 'May the words of my mouth and the meditations of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. Amen!'"

"And it came to pass on the third day."

After Esther had fasted three days, on the third day of her fast she arose from the ashes on which she had reposed, removed her garments of sackcloth, arrayed herself in her gorgeous robes of State, wearing her richest ornaments of gold of Ophir and precious stones, and prepared to enter the presence of the King. First, however, in voice broken by sobs and strong emotion, she again in privacy addressed the Most High.

"Before thee, O God of Abraham, of Isaac, and of Jacob, before thee, O God of Benjamin, my ancestor, I pray. Before thee I pray, ere I appeal unto my husband, Ahasuerus, the King, to supplicate for thy people Israel, whom thou didst separate from other nations, to whom thou gavest thy holy law. Thy chosen people, O God, who praise thee three times daily, saying, 'Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.' As thou didst save Chananyah, Mishael, and Azaryah from the raging furnace, and

[1] It was the ancient custom of the Jews to stand by a window and look upon the sky when praying. We find the fact thus recorded in Daniel (vi. 11), "He had open windows in his upper chamber in the direction of Jerusalém."

Daniel from the jaws of the lions, so save us now from the enemies who lie in wait for our destruction. Give me grace, I pray thee, in the eyes of my lord, the King. Through our sins, O Lord, are we condemned; yea all of us in whom the blood of Abraham quickens; yet surely the children should not suffer for the father's sin! If we have provoked thy wrath, why should tender hearts and innocent babes be with us condemned to death? Oh remember the merit of Abraham to our salvation. Ten times didst thou tempt him and he remained faithful before thee. Protect the children of thy beloved friends, Abraham, Isaac, and Jacob; banish from about them the evil with which Haman has encircled them." And Esther wept bitterly, and her tongue refused to utter the words which rose to her lips. "I go now," she said in her heart, "unto the King; oh let thy angels of mercy precede my footsteps; let the favor of Abraham go before me, and the merit of Isaac support my trembling frame; let the kindness of Jacob be in my mouth, and the purity of Joseph upon my tongue. As thou didst listen to the voice of Jonah when he called upon thee, so listen now to me. O God, whose eye seest the inmost recesses of the heart, remember the merit of the pious ones who served thee faithfully, and for their sakes allow not my petition to be rejected. Amen."

And Esther took with her two of her waiting-maids and entered the court of the King. On the arm of one she leaned, while the other followed bearing her train, that the golden fabric might not sweep along the ground. She concealed her grief in her heart, and her face was bright and her appearance happy.

It happened, when the King saw Esther standing in the court, that he was very wroth to think that she had overstepped both law and custom. Esther glanced up, and reading his anger in his eyes, became greatly terrified and leaned heavily upon the handmaid who supported her. God saw her failing motion, and, pitying the distress of the orphan, he gave her grace before the King. The anger vanished from his eyes, and rising from his seat, he advanced to Esther and embraced and kissed her. With his arm about her neck

he looked into her eyes, and seeing there her fear, he said, "What wilt thou, Queen Esther? Why art thou alarmed? Our laws are not meant for thee; thou art my friend; wherefore didst thou not speak when thy eyes looked upon me?"

And Esther answered,

"Because, my lord, when first I looked upon thee, thy glory and thy honor terrified me." . . .

Esther had three objects in inviting Haman to her banquet with the King.

First. She did not wish Haman to think that she knew of his guilt, or was conspiring against him, which he might suspect if he discovered that Hatach carried messages between herself and Mordecai.

Secondly. She desired, in pursuance of her plan, to make the King jealous of Haman. Naturally he would ask himself why she had invited only Haman, thus singling him from, and honoring him above, the other princes.

Thirdly. That Israel might not be too sure of her efforts and so depend upon her altogether. Rather to let them find additional reasons for relying solely on the Lord.

"Then said unto him Zeresh, his wife, with all her friends, 'Let them make a gallows,'" etc.

"Thou canst never prevail against Mordecai by means which have already been brought to bear against his people," said Zeresh to Haman. "Thou canst not kill him with a knife or sword, for Isaac was delivered from the same; neither canst thou drown him, for Moses and the people of Israel walked safely through the sea. Fire will not burn him, for with Chananyah and his comrades it failed; wild beasts will not tear him, for Daniel was rescued from the lions' fangs; neither will a dungeon contain him, for Joseph walked to honor through a prison's gates. Even if we deprive him of sight we can not prevail against him, for Samson was made blind, and yet destroyed thousands of the Philistines. There is but one way left us; we must hang him."

It was in accordance with this advice that Haman built the gallows fifty cubits high. After he had erected this

dread instrument of death, he sought the presence of Mordecai, to gloat over his coming triumph. He found the Jew in the college, with his pupils gathered around him. Their loins were girded with sackcloth, and they wept at the words which their teacher was addressing to them.

"To-morrow," said Haman, "I will first destroy these children, and I will then hang Mordecai on the gallows I have prepared."

He remained in the school and saw the mothers of the pupils bring them their meals; but they all refused to eat, saying, "By the life of our teacher, Mordecai, we will neither eat nor drink; fasting will we die."

"In that night sleep fled from the King."

Ahasuerus imagined that Haman was a lover of Esther, because he alone, of all the princes, was invited to her banquet. When he slumbered he dreamed that he saw Haman with a sword in his hand, attempting his life, and, awakening in fright, he was unable again to sleep. So he arose and called to Shimshi, his scribe, who was a relative of Haman, and bade him open the book of the chronicles of events which happened during the reigns of the kings of Persia and Media, and read to him from the same. The first page at which Shimshi opened the book contained the record of Mordecai's discovery and disclosure of the treason of Bigthana and Theresh, the King's chamberlains. The scribe did not wish to read this, and was about turning to another portion, when the King saw the action, and commanded him to read from the page which was first spread before him.

"Haman, therefore, said to the King, 'For the man whom the King desireth to honor let them bring a royal apparel,'" etc.

When the King heard this advice his suspicions seemed to him as facts. "He wishes to put on my royal apparel," thought Ahasuerus, "and to place my crown upon his head; then he will destroy me and reign in my stead."

Then said the King to Haman, "Bring from my State wardrobe the garment of purple from Ethiopia, the garment set with precious stones, to each of the four corners of which

a golden chain is attached; bring also the ornaments which I wore on the day of my coronation, my hat of Ethiopian manufacture, and my royal cloak, embroidered with pearls from Africa. Go, then, to my stables, and take from thence the best steed which I possess; array Mordecai, the Jew, in the garments, and place him upon the horse."

And Haman answered, "There are many Jews in Shushan who are called Mordecai; which one is to have the honor?"

"Do all this that thou hast spoken," replied the King, "to Mordecai, the Jew, who lives by the King's gates; he who hath spoken well to the King and saved his life."

When Haman heard these words the blood seemed to congeal in his heart; his face blanched, his eyes became dim, and his mouth as though paralyzed; with great effort he said,

"Oh King, how — how — can I tell which Mordecai thou meanest?"

"I have but just said," returned the King, "he who dwells at my gates."

"But he hates me," exclaimed Haman, "me and my ancestors; do not force me to do him this honor, and I will pay ten thousand silver talents into thy treasury."

The King answered,

"Though I should give that ten thousand talents to Mordecai, aye, and give him also thy house to rule over it, yet this honor which thou hast spoken shouldst thou also do to him."

"My ten sons shall run before thy chariot," pleaded Haman; "they shall be thy slaves, if thou wilt but forego this order."

The King answered,

"Though thou, and thy wife, and thy ten sons should be slaves to Mordecai, yet this honor should be also his."

But Haman still entreated.

"Lo, Mordecai is but a common subject of the King, appoint him ruler of a city, a province, or a street — let that be the honor paid him."

And again the King replied:

"Though I should appoint him ruler over all my provinces, though I should cause him to command all who owe me obedience on sea and land, still this honor, too, which thou hast spoken, should be done him. Surely he who has spoken to the advantage of his King, he who has preserved the life of his King, deserves all that should belong to the one whom the King most delights to honor."

"But the letters," continued Haman; "the letters which have been sent to all thy provinces, condemning him and his people to death."

"Peace, peace," exclaimed the King; "though they should be recalled, Mordecai should still be honored as thou hast spoken. Say no more, Haman; as thou hast spoken, do quickly; leave out nothing of all that thou hast said."

When Haman saw that all appeal was useless, he obeyed the King's orders with a heavy heart. With the garments and the richly caparisoned steed he sought Mordecai, and said, "Arise, O Mordecai the righteous, descendant of Abraham, Isaac, and Jacob, arise from thy sackcloth and ashes; lo, they have prevailed more than my talents of silver, and thy God has bestowed mercy upon thee. Arise, Mordecai, throw off thy sackcloth and ashes and don these royal garments."

Then Mordecai answered, "O, wicked Haman! the time cometh when thou shalt eat wormwood and drink gall, O son of Amalek."

"Come," returned Haman, "dress and mount the steed; the orders of the King must be obeyed."

Haman anointed Mordecai with sweet perfumes; arrayed him in royal robes, and mounted him upon the King's horse, according to his words and the commands of Ahasuerus. Then a procession was formed. Seventeen thousand soldiers were detailed as escort and divided into two bodies; one preceded and the other followed Mordecai, who was thus in the center on a horse led by Haman. As they marched through the streets of Shushan the soldiers shouted, "Thus shall be done to the man whom the King desireth to honor."

When the Jews beheld this great procession, and Mordecai honored in the midst of it, they followed after, and in return to the shouts of the troops they called out loudly, "Thus shall be done to the man who serves the King who created heaven and earth, and whom he desireth to honor." When Esther saw her kinsman thus arrayed, she thanked the Lord and praised him.

"With the Psalmist I may say," she exclaimed, "'He raiseth up out of the dust the poor, from the dung-hill he lifteth up the needy.' (Ps. cxiii. 7.) 'That he may set him with princes, even with the princes of his people.'"

Mordecai also praised the Lord, and said:

"'Thou hast changed my mourning into dancing for me, thou hast loosened my sackcloth and girded me with joy; I will extol thee, O Lord, for thou hast lifted me up, and hast not suffered my enemies to rejoice over me.'" (Ps. xxx. 12.)

Four distinct services did Haman render Mordecai. First, he was his hairdresser, for he shaved and anointed him. Secondly, he was his valet, for he attended him in the bath. Thirdly, he was his footman, for he led the horse Mordecai rode. Fourthly, he was his trumpeter, for he proclaimed before him: "Thus shall be done to the man whom the King desireth to honor."

"And Haman related to Zeresh his wife," etc.

Haman received but little comfort from his friends. "Thou wilt surely fall," said his wife; "for those who endeavored to burn Chananyah, Mishael and Azaryah in the fiery furnace were themselves consumed in the flames; take heed, for thou wilt surely fall before this Jew."

When the servants of the King saw that Haman was losing prestige, they too turned against him. Charbonyah told the King that Haman had designs against his royal person. "If thou believest not me," said the sycophant, "send to his house and there wilt thou find a gallows fifty cubits high for Mordecai, because he spoke well of thee and saved thy life."

The King said to Mordecai, "Go bring thy enemy Haman

and hang him upon the gallows; do to him whatever is pleasing to thee."

Haman appealed to Mordecai and begged to be put to death by the sword, but Mordecai harkened not to his words.

"Who digs a pit for another deserves to fall therein himself," said he; "he who rolls a stone against another must not complain if it turn back and crush himself."

The following is the letter sent under the King's seal to counteract the decree issued against the Jews:

"To the noblemen, princes, and inhabitants of all our provinces, peace. Our government can not prosper unless its people are united; let this find you all living in fraternal harmony. Let all the people of our provinces trade together as one nation; let them have compassion and charity toward all nations and creeds, and honor all peaceful kingdoms of the earth. They who would deceive the King by evil reports concerning any people in our midst, and endeavor to obtain permission to exterminate peaceful, law-abiding persons, deserve death, and should meet with it. Let such as they perish, and the remainder live in harmony, forming a bond of peace never to be broken; aye, of triple thickness, that it may never grow weak. Let no insult be offered to any people.

"Esther is pious, worthy, and our Queen, and Mordecai is the wisest of his age; he is without fault, he and his people. Through the advice of Haman, the son of Hamdatha, was our former decree issued, which now is declared null and void. And further we decree that the Jews may arise and protect themselves, aye, and take vengeance on such as raise a bloody hand against them.

"He who created heaven and earth has put these words in our heart and in our mouth, and thus we utter and decree them according to the laws of Persia and Media."

THE TALMUD

THE GEMARA

V

KING SOLOMON, THE WISE

"Seest thou a man that is diligent in his work? Before kings may he place himself; let him not place himself before obscure men." (Prov. xxii. 29.)

In this verse Solomon alludes to himself. He built the holy temple in seven years, while he occupied fourteen years in erecting his palace. Not because his palace was more elegant or more elaborate in its workmanship than was the temple, but because he was diligent in his work to finish God's house, while his own house could wait.

Four cases of comparative righteousness between fathers and children may be noted:

First. A righteous man begets a righteous son.

Secondly. A wicked man begets a wicked son.

Thirdly. A wicked man begets a righteous son.

Fourthly. A righteous man begets a wicked son.

To each of these cases we may find a Biblical allusion; to each of them we may apply a parable and a proverb.

In reference to the righteous father and the righteous son, we find the following verse (Psalm xlv. 17): "Instead of thy fathers shall be thy children." And we may apply the parable of the good fig-tree which brought forth luscious fruit.

In reference to the wicked father and the wicked son we have in Numbers xxxii. 14: "And now behold, ye are risen up in your fathers' stead, a new race of sinful men."

Ancient is the proverb, "From the wicked proceedeth wickedness"; and applicable the parable of the serpent bringing forth an asp.

In the third case, the wicked father begets a righteous son, as it is written, "Instead of the thorn shall come up the

fir-tree." And to this can we apply the parable of the rose budding on the bramble-bush.

Lastly, a righteous man has a wicked son, as it is written, "Instead of wheat, thorns come forth." (Job xxi. 40.) And we have also the parable of the attractive peach-tree which brought forth bitter fruit.

Solomon was a king, the son of a king; the wise son of a wise father; a righteous man's righteous child. All the incidents in David's life, all his characteristics, were paralleled in the life of Solomon.

David reigned for forty years, as it is written, "And the days that David governed Israel were forty years."

Of Solomon it is written, "And Solomon reigned in Jerusalem over all Israel forty years." David expressed himself by "words," as it is written, "And these are the last words of David."

Solomon likewise expressed himself by "words."

"The words of Koheleth the son of David." (Eccles. i. 1.)

David said, "All is vanity"; as it is written, "For vanity only do all men make a noise." (Psalm xxxix. 7.)

Solomon expressed himself with the same word, "vanity."

"Vanity of vanities, saith Koheleth." (Eccles. i. 2.)

David wrote books, *viz.:* the five books of Psalms; and Solomon wrote three books: Proverbs, Ecclesiastes, and the Song of Solomon.

David composed songs: "And David spoke unto the Lord the words of this song." (Samuel xxii. 1.)

Solomon also composed a song: "The song of songs, which is Solomon's."

He was the wise king alluded to in Proverbs xvi. 23, "The heart of the wise maketh his mouth intelligent, and upon his lips increaseth information." Meaning that the heart of the wise is full of knowledge and understanding; but this is shown to the world through the words of his mouth. And, by uttering with his lips the thoughts of his mind (or heart) he increases the information of the people. If a man possessing brilliant diamonds and precious stones keeps his

jewels concealed, no one is aware of their value; but if he allows them to be seen, their worth becomes known, and the pleasure of ownership is enhanced.

Applying this comparison to the case of Solomon, while his wisdom was locked up in his own breast, it was of value to no one; but when he had given to the world his three books, men became acquainted with his great abilities. "The words of his lips increased the information of his people," and so great was his reputation that any one in doubt concerning the meaning of a Biblical passage sought the King for an interpretation.

Not only in sacred lore did he raise the standard of education. He had mastered and taught the sciences of natural philosophy, physiology, botany, agriculture, mathematics in all its branches, astronomy, chemistry, and in fact all useful studies. He also taught rhetoric and the rules of poesy. In alliterative and alphabetical versification he was an adept.

"And in addition to this that Koheleth was wise, he continually taught the people knowledge."

If what others said interested the people, how much more readily did they listen to Solomon; with how much more ease did they comprehend him!

We may illustrate his method of teaching by the following comparison. There was a basket without ears, filled with fine fruit, but the owner was unable to get it to his home on account of the difficulty in carrying it, until a wise man, seeing the predicament, attached handles to the basket, when it could be carried with great ease.

So did Solomon remove difficulties from the path of the student.

Rabbi Huna further illustrates this same thing. "There was once," he said, "a well of most pure and excellent water; but the well was so deep that the people were not able to reach the water, until a man of wisdom taking a bucket attached to it one rope after another until the whole was long enough to reach to the water. So was it with Solomon's teachings. The Bible is a well of truth, but its teachings are too deep for the understanding of some. Solomon, how-

ever, introduced parables and proverbs suited to the comprehension of all, through which means a knowledge of the law became readily obtainable."

Rabbi Simon, the son of Chalafta, related the following parable: "A certain king had an officer to whom he was much attached, and whom he took great delight in honoring. One day he said to this favorite, 'Come, express a wish, anything that I can give thee shall be thine.' Then this officer thought, 'If I ask the king for gold or silver or precious stones, he will give what I ask; even though I desire higher honor and more exalted station he will grant it, yet I will ask him for his daughter, for if he grants that, all the rest will be included.'"

When the Lord appeared to Solomon in Gibbon, and said to him in a dream, "What shall I give to thee?" Solomon reflected, "If I ask for gold, silver, or jewels, the Lord will give them to me; I will ask, however, for wisdom; if that is granted me, all other good things are included." Therefore, he replied, "Give to thy servant an understanding heart."

Then saith the Lord,

"Because thou hast asked for wisdom, and requested not wealth or dominion over thy enemies; by thy life, wisdom and knowledge shall be thine, and through them thou shalt obtain wealth and power."

"And Solomon awoke, and behold it was a dream." He wandered into the fields, and he heard the voices of the animals; the ass brayed, the lion roared, the dog barked, the rooster crowed, and behold he understood what they said, one to the other.

An ox, even after being killed and dressed, may be made to stand, provided the sinews are uncut, but if they are severed, cords are required to hold the body together. While Solomon remained free from sin his prayers were granted him for his own sake, but when he departed from the righteous way, the Lord said to him, "For the sake of David, my servant, I will not take the kingdom from thee in thy lifetime."

Solomon said, "Vanity of vanities; vanity, even as a shadow." A shadow of what nature? The shadow of a tower or a tree remains the shadow for awhile, and then is lost, but the shadow of a bird flieth away, and there is neither bird nor shadow. David said, "Our days are as a passing shadow," and Rabbi Huna said, "Our days pass quickly from us, even as the shadow of a flying bird."

With the word "vanity," Solomon expresses seven stages of a man's life.

The infant he compares to a king; riding in his little coach, and being kissed, admired, and praised by all. The child of three or four years he compares to a pig; fond of the dirt and soiling itself with its food. The child of ten is fond of dress; the youth adorns himself and seeks a wife; the married man is bold as the dog in seeking a livelihood for himself and family; and the old man he likens to an ape.

"God gave wisdom to Solomon."

When Solomon was about building the temple, he applied to the King of Egypt for men to aid him in the work. Pharaoh, consulting his astrologers, selected those men who were to die within the year. When they arrived at Jerusalem the wise King sent them back at once. With each man he sent a shroud, and directed them to say to their master, "If Egypt is too poor to supply shrouds for her dead, and for that purpose sends them to me, behold here they are, the men and the shrouds together; take them and bury thy dead."

He was wiser than all other men, wiser even than Adam, who gave names to all the animals of the world, and even to himself, saying, "From the dust of the ground I was formed, and therefore shall my name be Adam." Rabbi Tanchum said, "Where is thy wisdom and thy understanding, O King Solomon? Thy words not only contradict themselves, but also the words of David, thy father. He said, 'Not the dead can praise the Lord' (Psalm cxv. 17), and thou didst say, 'Thereupon praised I the dead that are already dead, more than the living who are still alive.' (Eccles. iv. 2.) And thou didst also say, 'For a living dog fareth better than a dead lion.'" (Eccles. ix. 4.)

These seeming contradictions, however, may be readily explained. David said, "Not the dead can praise the Lord," meaning that we should study God's law during life, as after its cessation 'twould be impossible. Solomon said, "Thereupon praised I the dead that are already dead." When the children of Israel sinned in the wilderness, Moses prayed for them for their own sakes, and his prayer was unanswered; but when he said, "Remember Abraham, and Isaac, and Israel, thy servants," he met with a prompt reply. Therefore did not Solomon speak well in saying, "Praise the dead that are already dead"? Take another instance. A king may decree laws, but many of his subjects may disregard them. Sometimes these laws, even if earnestly observed during the life of the one who made them, may be repealed or become obsolete after his death. Moses, however, made many stringent laws, which have been observed through all generations. Therefore, Solomon said well, "Thereupon will I praise the dead."

Rabbi Judah, in the name of Rab, further explained this verse. He said, "What is the meaning of the following passage? 'Show me a token for good, that they who hate me may see it and be ashamed.' (Psalm lxxvi. 17.) David said to God, after his sin with Bathsheba (Samuel ii.), 'Sovereign of the universe, pardon me for my sin.' The Lord answered, 'I will pardon thee.' Then said David, 'Show me the token in my lifetime,' but God said, 'Not in thy lifetime, but in the lifetime of Solomon, thy son, will I show it.' Thus, when Solomon dedicated the temple, though he prayed with fervent devotion, he was not answered until he said, 'O Lord God, turn not away from the face of thy anointed. Remember the pious deeds of David, thy servant.' (2 Chron. vi. 42.) Then he was speedily answered, for in the next verse we read, 'And when Solomon had made an end of praying, a fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.' Then were the enemies of David put to shame, for all Israel knew that God had pardoned David for his sin. Did not Solomon say well then,

'Thereupon praised I the dead'? For this reason, further on in the chapter we read, 'And on the three-and-twentieth day of the seventh month he dismissed the people unto their tents, joyful and glad of heart, because of the good that the Lord had done for David, and for Solomon, and for Israel, his people.'"

Solomon said, "For a living dog fareth better than a dead lion."

Expounding this verse, Rabbi Judah said, in the name of Rab, "What is the meaning of the verse, 'Let me know, O Lord, my end, and the measure of my days, what it is; I wish to know when I shall cease to be'? (Psalm xxxix. 5.)

"David said to God, 'Let me know, O Lord, my end.' God answered, 'I have decreed that for each one his end must be veiled in the future.' Then David said, 'What is the measure of my days?' Again God replied, 'No man may know the measure of his days.' 'I wish to know when I shall cease to be,' continued David, and God answered, 'Thou wilt die on a Sabbath.'

"'Let me die the day after,' entreated David, but the Lord answered, 'No; then the kingdom will be Solomon's, and one reign may not take away from another reign even so much as a hair's breadth.' 'Then let me die the day before,' exclaimed David, 'for a day in thy courts is better than a thousand elsewhere,' and God said, 'One day spent by thee in studying my law is more acceptable than the thousand burnt offerings thy son Solomon will sacrifice.'

"It was David's custom to pass every Sabbath in the study of the Bible and its precepts, and he was thus engaged upon the Sabbath which was to be his last. Back of the King's palace there was an orchard, and David, hearing a noise therein, walked thither to ascertain its cause. On entering the orchard he fell to the ground, dead.

"The noise in the orchard had been caused by the barking of the King's dogs, who had not that day received their food. Solomon sent a message to the Rabinical College, saying, 'My father lies dead in his orchard; is it allowable to remove his body on the Sabbath? The dogs of my father are en-

treating for their food; is it proper to cut meat for them to-day?' This answer was returned by the college: 'Thy father's body should not be removed to-day, but give meat to the dogs.' Therefore said Solomon, 'A living dog fareth better than a dead lion,' justly comparing the son of Jesse to that king of beasts."

Solomon was the chosen of the Lord, who called him, through the mouth of Nathan, the prophet, Yedidiah (the beloved one). He was called Solomon (peace), because in his days peace reigned, as it is written, "And Judah and Israel dwelt in safety." (Kings v. 5.) He was called Ithiel (God with me) because God was his support.

And when Solomon sat upon the throne of his father David, all the nations of the earth feared him; all the people of the earth listened anxiously for his words of wisdom.

Afterward he had a throne made especially for himself by Hiram, the son of a widow of Tyre. It was covered with gold of Ophir, set with all kinds of precious and valuable stones. The seat of the throne was approached by six broad steps. The right side of the first step was guarded by an ox made of pure gold, and the left side by a lion of the same metal. On the right of the second step stood a bear also of gold, and upon the left a lamb, symbolical of enemies dwelling in peace together. On the right of the third step was placed a golden camel, and on the left an eagle. On the right of the fourth step there was also an eagle with outspread wings, and on the left a bird of prey, all of the same precious metal. On the fifth step to the right a golden cat crouching in position; on the left a chicken. On the right of the sixth step a hawk was fashioned, and on the left side a pigeon, and upon the top of the step a pigeon clutched a hawk in her talons. These animals were designed to typify the time when those of adverse natures shall unite in harmony, as it is written in Isaiah (xi. 6), "And the wolf shall then dwell with the sheep."

Over the throne was hung a chandelier of gold with seven branches; it was ornamented with roses, knobs, bowls, and tongs; and on the seven branches the names of the seven pa-

triarchs, Adam, Noah, Shem, Abraham, Isaac, Jacob, and Job, were engraved.

On the second row of the branches of the chandelier were engraved the names of the seven pious ones of the world, Levi, Kehath, Amram, Moses, Aaron, Eldad, and Madad. Above all this hung a golden churn filled with pure olive-oil, and on this were engraved the names of Eli, the high priest, and his two sons, Hophni and Phineas, and on the other side the names of the two sons of Aaron, Nadab and Abihu.

On the right hand of the throne two chairs were placed, one for the high priest, and the other for the vice-high priest, and upon the left side, from the top to the ground, seventy-one chairs were stationed as seats for the members of the Sanhedrim.

The throne was made upon wheels, that it could be moved easily wherever the King might desire it to be.

The Lord gave Solomon the power of understanding the nature and properties of the herbs of the field and the trees of the forest, as it is written, "And he spoke concerning the trees, from the cedar-tree that is upon the Lebanon even unto the hyssop that springeth out of the wall. He spoke also concerning the beasts, and concerning the fowls, and concerning the creeping things, and concerning the fishes." (1 Kings v. 13.)

It is said that Solomon ruled the whole world, and this verse is quoted as proof of the assertion, "And Solomon was ruling over all the kingdoms, which brought presents, and served Solomon all the days of his life." (1 Kings v. 1.)

All the kingdoms congratulated Solomon as the worthy successor of his father, David, whose fame was great among the nations; all save one, the kingdom of Sheba, the capital of which was called Kitore.

To this kingdom Solomon sent a letter:

"From me, King Solomon, peace to thee and to thy government. Let it be known to thee that the Almighty God has made me to reign over the whole world, the kingdoms of the North, the South, the East, and the West. Lo, they have come to me with their congratulations, all save thee alone.

"Come thou also, I pray thee, and submit to my authority, and much honor shall be done thee; but if thou refusest, behold, I shall by force compel thy acknowledgment.

"To thee, Queen Sheba, is addressed this letter in peace from me, King Solomon, the son of David."

Now when Queen Sheba received this letter, she sent in haste for her elders and counselors to ask their advice as to the nature of her reply.

They spoke but lightly of the message and the one who sent it, but the Queen did not regard their words. She sent a vessel, carrying many presents of different metals, minerals, and precious stones, to Solomon. It was after a voyage of two years' time that these presents arrived at Jerusalem, and in a letter entrusted to the captain the Queen said, "After thou hast received the message then I myself will come to thee." And in two years after this time Queen Sheba arrived at Jerusalem.

When Solomon heard that the Queen was coming he sent Benayahu, the son of Yehoyadah, the general of his army, to meet her. When the Queen saw him she thought he was the King, and she alighted from the carriage.

Then Benayahu asked, "Why alightest thou from thy carriage?" And she answered, "Art thou not his Majesty, the King?"

"No," replied Benayahu, "I am but one of his officers."

Then the Queen turned back and said to her ladies in attendance, "If this is but one of the officers, and he is so noble and imposing in appearance, how great must be his superior, the King."

And Benayahu, the son of Yehoyadah, conducted Queen Sheba to the palace of the King.

Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the Queen at first was so deceived by the appearance that she imagined the King to be sitting in water.

And when the Queen had tested Solomon's wisdom, and witnessed his magnificence, she said,

"I believed not what I heard, but now I have come, and

my eyes have seen it all; behold, the half has not been told to me. Happy are thy servants who stand before thee continually to listen to thy words of wisdom. Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in justice."

When other kingdoms heard the words of the Queen of Sheba they feared Solomon exceedingly, and he became greater than all the other kings of the earth in wisdom and in wealth.

Solomon was born in the year 2912 A. M., and reigned over Israel forty years. Four hundred and thirty-three years elapsed between the date of Solomon's reign and that of the temple's destruction.

THE TALMUD

THE HAGGADA

(OR, TALES AND TRADITIONS OF THE TALMUD)

"The Law may be likened to two roads, one of fire, the other of snow. To follow the one is to perish by the fire; to follow the other is to die of the cold. The middle path alone is safe."

—TALMUD.

"If you desire to find the greatness of the Creator, study the Haggada."

—JEWISH PROVERB.

THE TALMUD

THE HAGGADA

(INTRODUCTION)

FEELING that the reader will have sufficiently realized the voluminous style of the Gemara, we turn here to give him the heart of many of its wandering discussions. We have spoken already of the characteristic division of the whole Talmud into Haggada and Halacha, or that which *may* be believed and that which *must* be. The etymological meaning of Haggada is "opinion"; of Halacha, "the rule by which to walk." Hence the present section, being devoted to the Haggada, contains the less solemnly formal matter. Most of this was kept shut from the mass of the Jews by being written in the ancient Hebrew, which they could no longer read. Sometimes the Haggada gives us a fairly long and finished tale, completed all at once. More often we find isolated statements referring to some bit of former history as being well known. By culling these from many sections of the Talmud, piecing together a thousand of its scattered sentences, we can rebuild much of its history and tradition.

It should be remembered that as regards the spirit in which these tales are to be accepted there is much variance of opinion even among the Hebrews themselves. One teacher assures us that every statement dealing with Biblical personages presents plain facts, which are to be believed as absolutely as those in the Bible itself. Some extremists even insist on every tale of every sort being thus accepted. Others recognize the bulk of the tales as mere parables intended to illustrate a truth, and will tell you that even the

comments on Biblical figures, while representing established Hebrew traditions and therefore reliable as history, do not demand implicit belief on the ground of having been divinely revealed. Only the books of the Bible, say they, are of such direct revelation from God that to question them is sin.

Thus the reader is free to revel among the Haggada with unrestricted freedom, enjoying them merely as human glimpses of the past. They form what, to most non-Hebraic readers, will be the most interesting portion of the Talmud.

THE TALMUD

THE HAGGADA

(LEGENDS AND PARABLES)

THE DESERT ISLAND

A very wealthy man, who was of a kind, benevolent disposition, desired to make his slave happy. He gave him, therefore, his freedom, and presented him with a shipload of merchandise.

"Go," said he, "sail to different countries, dispose of these goods, and that which thou mayest receive for them shall be thine own."

The slave sailed away upon the broad ocean, but before he had been long on his voyage a storm overtook him; his ship was driven on a rock and went to pieces; all on board were lost, all save this slave, who swam to an island shore near by. Sad, despondent, with naught in the world, he traversed this island, until he approached a large and beautiful city; and many people approached him, joyously shouting, "Welcome! welcome! Long live the king!" They brought a rich carriage, and placing him therein, escorted him to a magnificent palace, where many servants gathered about him, clothing him in royal garments, addressing him as their sovereign, and expressing their obedience to his will.

The slave was amazed and dazzled, believing that he was dreaming, and that all that he saw, heard, and experienced was mere passing fantasy. Becoming convinced of the reality of his condition, he said to some men about him for whom he experienced a friendly feeling,

"How is this? I can not understand it. That you should thus elevate and honor a man whom you know not, a poor, naked wanderer, whom you have never seen before, making him your ruler, causes me more wonder than I can readily express."

"Sire," they replied, "this island is inhabited by spirits. Long since they prayed to God to send them yearly a son of man to reign over them, and he has answered their prayers. Yearly he sends them a son of man, whom they receive with honor and elevate to the throne; but his dignity and power end with the year. With its close his royal garments are taken from him, he is placed on board a ship and carried to a vast and desolate island, where, unless he has previously been wise and prepared for this day, he will find neither friend nor subject, and be obliged to pass a weary, lonely, miserable life. Then a new king is selected here, and so year follows year. The kings who preceded thee were careless and indifferent, enjoying their power to the full, and thinking not of the day when it should end. Be wiser thou; let our words find rest within thy heart."

The newly made king listened attentively to all this, and felt grieved that he should have lost even the time he had already missed for making preparations for his loss of power.

He addressed the wise man who had spoken, saying, "Advise me, O spirit of wisdom, how I may prepare for the days which will come upon me in the future."

"Naked thou camest to us and naked thou wilt be sent to the desolate island of which I have told thee," replied the other. "At present thou art king, and may do as pleaseth thee; therefore send workmen to this island; let them build houses, till the ground, and beautify the surroundings. The barren soil will be changed into fruitful fields, people will journey there to live, and thou wilt have established a new kingdom for thyself, with subjects to welcome thee in gladness when thou shalt have lost thy power here. The year is short, the work is long; therefore be earnest and energetic."

The king followed this advice. He sent workmen and materials to the desolate island, and before the close of his temporary power it had become a blooming, pleasant, and attractive spot. The rulers who had preceded him had anticipated the day of their power's close with dread, or smothered all thought of it in revelry; but he looked forward to it

as a day of joy, when he should enter upon a career of permanent peace and happiness.

The day came; the freed slave, who had been made king, was deprived of his authority; with his power he lost his royal garments; naked he was placed upon a ship, and its sails set for the desolate isle.

When he approached its shores, however, the people whom he had sent there came to meet him with music, song, and great joy. They made him a prince among them, and he lived with them ever after in pleasantness and peace.

The wealthy man of kindly disposition is God, and the slave to whom he gave freedom is the soul which he gives to man. The island at which the slave arrives is the world; naked and weeping he appears to his parents, who are the inhabitants that greet him warmly and make him their king. The friends who tell him of the ways of the country are his "good inclinations." The year of his reign is his span of life, and the desolate island is the future world, which he must beautify by good deeds, "the workmen and material," or else live lonely and desolate forever.

THE EMPEROR AND THE AGED MAN

The Emperor Adrian, passing through the streets of Tiberias, noticed a very old man planting a fig-tree, and pausing, said to him,

"Wherefore plant that tree? If thou didst labor in thy youth, thou shouldst now have a store for thy old age, and surely of the fruit of this tree thou canst not hope to eat."

The old man answered,

"In my youth I worked, and I still work. With God's good pleasure I may e'en partake of the fruit of this tree I plant. I am in his hands."

"Tell me thy age," said the Emperor.

"I have lived for a hundred years."

"A hundred years old, and still expect to eat from the fruit of this tree?"

"If such be God's pleasure," replied the old man; "if

not, I will leave it for my son, as my father left the fruit of his labor for me."

"Well," said the Emperor, "if thou dost live until the figs from this tree are ripe, I pray thee let me know of it."

The aged man lived to partake of that very fruit, and remembering the Emperor's words, he resolved to visit him. So taking a small basket, he filled it with the choicest figs from the tree, and proceeded on his errand. Telling the palace-guard his purpose, he was admitted to the sovereign's presence.

"Well," asked the Emperor, "what is thy wish?"

The old man replied,

"Lo, I am the old man to whom thou didst say, on the day thou sawest him planting a fig-tree, 'If thou livest to eat of its fruit, I pray thee let me know'; and behold I have come and brought thee of the fruit, that thou mayest partake of it likewise."

The Emperor was very much pleased, and emptying the man's basket of its figs, he ordered it to be filled with gold coins.

When the old man had departed, the courtiers said to the Emperor,

"Why didst thou so honor this old Jew?"

"The Lord hath honored him, and why not I?" replied the Emperor.

Now, next door to this old man there lived a woman, who, when she heard of her neighbor's good fortune, desired her husband to try his luck in the same quarter. She filled for him an immense basket with figs, and bidding him put it on his shoulder said, "Now carry it to the Emperor; he loves figs and will fill thy basket with golden coin."

When her husband approached the gates of the palace, he told his errand to the guards, saying, "I brought these figs to the Emperor; empty my basket I pray, fill it up again with gold."

When this was told to the Emperor he ordered the old man to stand in the hallway of the palace, and all who passed

pelted him with his figs. He returned home wounded and crestfallen to his disappointed wife.

"Never mind, thou hast one consolation," said she; "had they been cocoanuts instead of figs thou mightest have suffered harder raps."

PROVING A CLAIM

A citizen of Jerusalem traveling through the country was taken very sick at an inn. Feeling that he would not recover, he sent for the landlord and said to him, "I am going the way of all flesh. If after my death any party should come from Jerusalem and claim my effects, do not deliver them until he shall prove to thee by three wise acts that he is entitled to them; for I charged my son before starting upon my way, that if death befell me he would be obliged to prove his wisdom before obtaining my possessions."

The man died and was buried according to Jewish rites, and his death was made public that his heirs might appear. When his son learned of his father's decease, he started from Jerusalem for the place where he had died. Near the gates of the city he met a man who had a load of wood for sale. This he purchased and ordered it to be delivered at the inn toward which he was traveling. The man from whom he bought it went at once to the inn and said, "Here is the wood."

"What wood?" returned the proprietor, "I ordered no wood."

"No," answered the woodcutter, "but the man who follows me, did; I will enter and wait for him."

Thus the son had provided for himself a welcome when he should reach the inn, which was his first wise act.

The landlord said to him, "Who art thou?"

"The son of the merchant who died in thy house," he replied.

They prepared for him a dinner and placed upon the table five pigeons and a chicken. The master of the house, his wife, two sons and two daughters sat with him at the table.

"Serve the food," said the landlord.

"Nay," answered the young man; "thou art master, it is thy privilege."

"I desire thee to do this thing; thou art my guest, the merchant's son; pray help the food."

The young man thus entreated, divided one pigeon between the two sons, another between the two daughters, gave the third to the man and his wife, and kept the other two for himself. This was his second wise act.

The landlord looked somewhat perplexed at this mode of distribution, but said nothing.

Then the merchant's son divided the chicken. He gave to the landlord and his wife the head, to the two sons the legs, to the two daughters the wings, and took the body for himself. This was his third wise act.

The landlord said,

"Is this the way they do things in thy country? I noticed the manner in which thou didst apportion the pigeons, but said nothing; but the chicken, my dear sir! I must really ask thee thy meaning."

Then the young man answered,

"I told thee that it was not my place to serve the food, nevertheless when thou didst insist I did the best I could, and I think I have succeeded. Thyself, thy wife, and one pigeon make three; thy two sons and one pigeon make three; thy two daughters and one pigeon make three, and myself and two pigeons make three also, therefore is it fairly done.

"As regards the chicken, I gave to thee and thy wife the head, because ye are the heads of the family; I gave to each of thy sons a leg, because they are the pillars of the family, preserving always the family name; I gave to each of thy daughters a wing, because in the natural course of events they will marry, take wing and fly away from the home-nest. I took the body of the chicken because it looks like a ship, and in a ship I came here and in a ship I hope to return. I am the son of the merchant who died in thy house, give me the property of my dead father."

"Take it and go," said the landlord. And giving him his father's possessions the young man departed in peace.

A PAYMENT WITH INTEREST

A certain man, a native of Athina (a city near Jerusalem), visited the city of Jerusalem and, after leaving it, ridiculed the place and its inhabitants. The Jerusalemites were very wroth at being made the subjects of his sport, and they persuaded one of their citizens to travel to Athina, to induce the man to return to Jerusalem, which would give them an opportunity to punish his insolence.

The citizen thus commissioned reached Athina, and very shortly fell in with the man whom he had come to meet. Walking through the streets together one day, the man from Jerusalem said, "See, the string of my shoe is broken; take me, I pray, to the shoemaker."

The shoemaker repaired the string, and the man paid him a coin, more in value than the worth of the shoes.

Next day, when walking with the same man, he broke the string of his other shoe, and going to the shoemaker, he paid him the same large sum for repairing that.

"Why," said the man of Athina, "shoes must be very dear in Jerusalem, when thou payest such a price but for repairing a string."

"Yes," answered the other, "they bring nine ducats, and even in the cheapest times from seven to eight."

"Then it would be a profitable employment for me to take shoes from my city and sell them in thine."

"Yes, indeed; and if thou wilt but let me know of thy coming I will put thee in the way of customers."

So the man of Athina, who had made merry over the Jerusalemites, bought a large stock of shoes and set out for Jerusalem, informing his friend of his coming. The latter started to meet him, and greeting him before he came to the gates of the city, said to him,

"Before a stranger may enter and sell goods in Jerusalem, he must shave his head and blacken his face. Art thou ready to do this?"

"And why not," replied the other, "as long as I have a prospect of large profits; why should I falter or hesitate at so slight a thing as that?"

So the stranger, shaving the hair from his head, and blackening his face (by which all Jerusalem knew him as the man who had ridiculed the city), took up his place in the market, with his wares spread before him.

Buyers paused before his stall, and asked him,

"How much for the shoes?"

"Ten ducats a pair," he answered; "or I may sell for nine; but certainly for not less than eight."

This caused a great laugh and uproar in the market, and the stranger was driven from it in derision and his shoes thrown after him.

Seeking the Jerusalemite who had deceived him, he said, "Why hast thou so treated me? did I so to thee in Athina?"

"Let this be a lesson to thee," answered the Jerusalemite. "I do not think thou wilt be so ready to make sport of us in the future."

THE WEASEL AND THE WELL

A young man, upon his journeys through the country, fell in with a young woman, and they became mutually attached. When the young man was obliged to leave the neighborhood of the damsel's residence, they met to say "good-bye." During the parting they pledged a mutual faith, and each promised to wait until, in the course of time, they might be able to marry. "Who will be the witness of our betrothal?" said the young man. Just then they saw a weasel run past them and disappear in the woods. "See," he continued, "this weasel and this well of water by which we are standing shall be the witnesses of our betrothal"; and so they parted. Years passed, the maiden remained true, but the youth married. A son was born to him, and grew up the delight of his parents. One day while the child was playing he became tired, and lying upon the ground fell asleep. A weasel bit him in the neck, and he bled to death. The parents were

consumed with grief by this calamity, and it was not until another son was given them that they forgot their sorrow. But when this second child was able to walk alone it wandered without the house, and bending over the well, looking at its shadow in the water, lost its balance and was drowned. Then the father recollected his perjured vow, and his witnesses, the weasel and the well. He told his wife of the circumstance, and she agreed to a divorce. He then sought the maiden to whom he had promised marriage, and found her still awaiting his return. He told her how, through God's agency, he had been punished for his wrong-doing, after which they married and lived in peace.

THE LAWFUL HEIR

A wise Israelite, dwelling some distance from Jerusalem, sent his son to the Holy City to complete his education. During his son's absence the father was taken ill, and feeling that death was upon him, he made a will, leaving all his property to one of his slaves, on condition that he should allow the son to select any one article which pleased him for an inheritance.

As soon as his master died, the slave, elated with his good fortune, hastened to Jerusalem, informed his late master's son of what had taken place, and showed him the will.

The young man was surprised and grieved at the intelligence, and after the allotted time of mourning had expired, he began seriously to consider his situation. He went to his teacher, explained the circumstances to him, read him his father's will, and expressed himself bitterly on account of the disappointment of his reasonable hopes and expectations. He could think of nothing that he had done to offend his father, and was loud in his complaints of injustice.

"Stop," said his teacher; "thy father was a man of wisdom and a loving relative. This will is a living monument to his good sense and far-sightedness. May his son prove as wise in his day."

"What!" exclaimed the young man. "I see no wisdom

in his bestowal of his property upon a slave; no affection in this slight upon his only son."

"Listen," returned the teacher. "By his action thy father hath but secured thy inheritance to thee, if thou art wise enough to avail thyself of his understanding. Thus thought he when he felt the hand of death approaching, 'My son is away; when I am dead he will not be here to take charge of my affairs; my slaves will plunder my estate, and to gain time will even conceal my death from my son, and deprive me of the sweet savor of mourning.' To prevent these things he bequeathed his property to his slave, well knowing that the slave, believing in his apparent right, would give thee speedy information and take care of the effects, even as he has done."

"Well, well, and how does this benefit me?" impatiently interrupted the pupil.

"Ah!" replied the teacher, "wisdom, I see, rests not with the young. Doth thou not know that what a slave possesses belongs but to his master? Has not thy father left thee the right to select one article of all his property for thy own? Choose the slave as thy portion, and by possessing him thou wilt recover all that was thy father's. Such was his wise and loving intention."

The young man did as he was advised, and gave the slave his freedom afterward. But ever after he was wont to exclaim,

"Wisdom resides with the aged, and understanding in length of days."

NOTHING IN THE WORLD WITHOUT ITS USE

David, King of Israel, was once lying upon his couch and many thoughts were passing through his mind.

"Of what use in this world is the spider?" thought he; "it but increases the dust and dirt of the world, making places unsightly and causing great annoyance."

Then he thought of an insane man:

"How unfortunate is such a being. I know that all things are ordained by God with reason and purpose, yet this

is beyond my comprehension; why should men be born idiots, or grow insane?"

Then the mosquitoes annoyed him, and the King thought, "What can the mosquito be good for? why was it created in the world? It but disturbs our comfort, and the world profits not by its existence."

Yet King David lived to discover that these very insects, and the very condition of life, the being of which he deplored, were ordained even to his own benefit.

When he fled from before Saul, David was captured in the land of the Philistines by the brothers of Goliath, who carried him before the King of Gath, and it was only by pretending idiocy that he escaped death, the King deeming it impossible that such a man could be the kingly David; as it is written, "And he disguised his reason before their eyes, and played the madman in their hands, and scribbled on the doors of the gate and let his spittle run down upon his beard." (Sam. xxi. 12–16.)

Upon another occasion David hid himself in the cave of Adullam, and after he had entered the cave it chanced that a spider spun a web over the opening thereto. His pursuers passed that way, but thinking that no one could have entered the cave protected by the spider's web without destroying it, they continued on their way.

The mosquito also was of service to David when he entered the camp of Saul to secure the latter's weapon. While stooping near Abner, the sleeping man moved and placed his leg upon David's body. If he moved, he would awake Abner and meet with death, if he remained in that position morning would dawn and bring him death; he knew not what to do, when a mosquito alighted upon Abner's leg; he moved it quickly, and David escaped.

Therefore sang David,

"All my bones shall say, O Lord, who is like unto thee?"

THE REWARD OF FAITH

The Israelites were commanded to visit Jerusalem on three festivals. It happened upon one occasion that there

was a scarcity of water in the city. One of the people called upon a certain nobleman who was the owner of three wells, and asked him for the use of the water which they contained, promising that they should be refilled by a stated date, and contracting in default of this to pay a certain large amount in silver as forfeit. The day came, there had been no rain, and the three wells were dry. In the morning the owner of the wells sent for the promised money. Nakdemon, the son of Gurion, the man who had undertaken this burden for his people's sake, replied, "The day is but begun; there is yet time."

He entered the temple and prayed that God might send rain and save him all his fortune which he had ventured. His prayer was answered. The clouds gathered and the rain fell. As he passed out of the temple with a grateful heart, he was met by his creditor, who said,

"True, the rain has refilled my wells, but it is dark; the day has gone, and according to our agreement thou must still pay me the promised sum."

Once more Nakdemon prayed, and lo, the clouds lifted and the sinking sun smiled brightly on the spot where the men stood, showing that the sunlight of day was still there, though the rain-clouds had temporarily obscured its gleams.

ABTINOSS AND GARMAH

There was a certain family, the family of Abtinoss, the members of which were learned in the art of preparing the incense used in the service. Their knowledge they refused to impart to others, and the directors of the temple, fearing that the art might die with them, discharged them from the service and brought other parties from Alexandria, in Egypt, to prepare the sweet perfume. These latter were unable to afford satisfaction, however, and the directors were obliged to give the service back into the hands of the family of Abtinoss, who on their part refused to accept it again, unless the remuneration for their services was doubled. When asked why they so persistently refused to impart their skill to others, they replied that they feared they might teach some

unworthy persons, who would afterward use their knowledge in an idolatrous worship. The members of this family were very particular not to use perfume of any kind themselves, lest the people should imagine that they put the sweet spices used in the manufacture of the incense to a baser use.

An exactly similar case to the above occurred with the family of Garmah, which had the monopoly of the knowledge of preparing the showbread used in the services of the temple.

It was in reference to these cases, that the son of Azai said, "In thy name they shall call thee, and in thy city they shall cause thee to live, and from thy own they will give thee," meaning that trustful persons should not fear that others might steal their occupations; "for in thy name they will call thee," as with the families of Abtinoss and Garmah; "and from thy own they will give thee," meaning that what a man earns is his own, and can not be taken away.

TRUST IN GOD

Rabbi Jochanan, the son of Levi, fasted and prayed to the Lord that he might be permitted to gaze on the angel Elijah, he who had ascended alive to heaven. God granted his prayer, and in the semblance of a man Elijah appeared before him.

"Let me journey with thee in thy travels through the world," prayed the Rabbi to Elijah; "let me observe thy doings, and gain in wisdom and understanding."

"Nay," answered Elijah; "my actions thou couldst not understand; my doings would trouble thee, being beyond thy comprehension."

But still the Rabbi entreated.

"I will neither trouble nor question thee," he said; "only let me accompany thee on thy way."

"Come, then," said Elijah; "but let thy tongue be mute. With thy first question, thy first expression of astonishment, we must part company."

So the two journeyed through the world together. They approached the house of a poor man, whose only treasure and means of support was a cow. As they came near, the man

and his wife hastened to meet them, begged them to enter their cot, and eat and drink of the best they could afford, and to pass the night under their roof. This they did, receiving every attention from their poor but hospitable host and hostess. In the morning Elijah rose up early and prayed to God, and when he had finished his prayer, behold the cow belonging to the poor people dropped dead. Then the travelers continued on their journey.

Much was Rabbi Jochanan perplexed. "Not only did we neglect to pay them for their hospitality and generous services, but their cow we have killed"; and he said to Elijah, "Why didst thou kill the cow of this good man, who —"

"Peace," interrupted Elijah; "hear, see, and be silent! If I answer thy questions we must part."

And they continued on their way together.

Toward evening they arrived at a large and imposing mansion, the residence of a haughty and wealthy man. They were coldly received; a piece of bread and a glass of water were placed before them, but the master of the house did not welcome or speak to them, and they remained there during the night unnoticed. In the morning Elijah remarked that a wall of the house required repairing, and sending for a carpenter, he himself paid the money for the repair, as a return, he said, for the hospitality they had received.

Again was Rabbi Jochanan filled with wonder, but he said naught, and they proceeded on their journey.

As the shades of night were falling they entered a city which contained a large and imposing synagogue. As it was the time of the evening service they entered and were much pleased with the rich adornments, the velvet cushions, and gilded carvings of the interior. After the completion of the service, Elijah arose and called out aloud, "Who is here willing to feed and lodge two poor men this night?" None answered, and no respect was shown to the traveling strangers. In the morning, however, Elijah re-entered the synagogue, and shaking its members by the hands, he said, "I hope that you may all become presidents."

Next evening the two entered another city, when the *Shamas* (sexton) of the synagogue came to meet them, and notifying the members of his congregation of the coming of two strangers, the best hotel of the place was opened to them, and all vied in showing them attention and honor.

In the morning, on parting with them, Elijah said, "May the Lord appoint over you but one president."

Jochanan could resist his curiosity no longer. "Tell me," said he to Elijah, "tell me the meaning of all these actions which I have witnessed. To those who have treated us coldly thou hast uttered good wishes; to those who have been gracious to us thou hast made no suitable return. Even though we must part, I pray thee explain to me the meaning of thy acts."

"Listen," said Elijah, "and learn to trust in God, even though thou canst not understand his ways. We first entered the house of the poor man, who treated us so kindly. Know that it had been decreed that on that very day his wife should die. I prayed unto the Lord that the cow might prove a redemption for her; God granted my prayers, and the woman was preserved unto her husband. The rich man, whom next we called up, treated us coldly, and I repaired his wall. I repaired it without a new foundation, without digging to the old one. Had he repaired it himself he would have dug, and thus discovered a treasure which lies there buried, but which is now forever lost to him. To the members of the synagogue who were inhospitable I said, 'May you all be presidents,' and where many rule there can be no peace; but to the others I said, 'May you have but one president'; with one leader no misunderstanding may arise. Now, if thou seest the wicked prospering, be not envious; if thou seest the righteous in poverty and trouble, be not provoked or doubtful of God's justice. The Lord is righteous, his judgments all are true; his eyes note all mankind, and none can say, 'What dost thou?'"

With these words Elijah disappeared, and Jochanan was left alone.

THE BRIDE AND BRIDEGROOM

There was once a man who pledged his dearest faith to a maiden, beautiful and true. For a time all passed pleasantly, and the maiden lived in happiness. But then the man was called from her side, he left her; long she waited, but he did not return. Friends pitied her and rivals mocked her; tauntingly they pointed at her, and said, "He has left thee; he will never come back." The maiden sought her chamber, and read in secret the letters which her lover had written to her, the letters in which he promised to be ever faithful, ever true. Weeping she read them, but they brought comfort to her heart; she dried her eyes and doubted not.

A joyous day dawned for her; the man she loved returned, and when he learned that others had doubted and asked her how she had preserved her faith, she showed his letters to him, declaring her eternal trust.

Israel, in misery and captivity, was mocked by the nations; her hopes of redemption were made a laughing-stock; her sages scoffed at; her holy men derided. Into her synagogues, into her schools went Israel; she read the letters which God had written, and believed in the holy promises which they contained.

God will in time redeem her; and when he says:

"How could you alone be faithful of all the mocking nations?"

She will point to the law and answer,

"Had not thy law been my delight, I should long since have perished in my affliction." (Psalm cxix.)

TRUTH

When God was about to create man the angels gathered about him. Some of them opening their lips exclaimed, "Create, O God, a being who shall praise thee from earth even as we in heaven sing thy glory."

But others said,

"Hear us, Almighty King, create no more! The glorious

harmony of the heavens which thou hast sent to earth will be by man disturbed, destroyed."

Then silence fell upon the contesting hosts as the Angel of Mercy appeared before the throne of grace on bended knees.

Sweet was the voice which said entreatingly,

"O Father, create thou man; make him thine own noble image. With heavenly pity will I fill his heart, with sympathy toward every living thing impress his being; through him will they find cause to praise thee."

Then the Angel of Mercy ceased, and the Angel of Peace with tearful eyes spoke thus:

"O God, create him not! Thy peace he will disturb, the flow of blood will surely follow his coming. Confusion, horror, war, will blot the earth, and thou wilt no longer find a pleasant place among thy works on earth."

Then spoke in stern tones the Angel of Justice,

"And thou wilt judge him, God; he shall be subject to my sway."

The Angel of Truth approached, saying,

"Cease! O God of truth, with man thou sendest falsehood to the earth."

Then all were silent, and out of the deep quietness the divine words came,

"Thou, O Truth, shalt go to earth with him, and yet remain a denizen of heaven; 'twixt heaven and earth to float, connecting link between the two."

THE DESTRUCTION OF BITHAR

It was customary in Bithar when a child was born for the parents to plant a young cedar-tree, to grow up with the infant. It happened upon one occasion when the daughter of the emperor was riding through the city, that her chariot broke down, and her attendants pulled up a young cedar-tree to use in repairing it. The man who had planted the tree, seeing this, attacked the servants and beat them severely. This action incensed the emperor, who immediately dispatched an army of eighty thousand men against the city.

These captured it and killed the inhabitants, men, women, and children. The rivers ran red with blood, and 'tis said that the ground was rich and prolific to the farmers for seven years, from the bodies of those who perished, said to be four hundred thousand Israelites.

THE DESTRUCTION OF JERUSALEM

When the guilt of the Israelites grew too great for the forbearance of the Most High, and they refused to listen to the words and warnings of Jeremiah, the prophet left Jerusalem and traveled to the land of Benjamin. While he was in the Holy City, and prayed for mercy on it, it was spared; but while he sojourned in the land of Benjamin, Nebuchadrezzar laid waste the land of Israel, plundered the holy temple, robbed it of its ornaments, and gave it a prey to the devouring flames. By the hands of Nebuzaradan did Nebuchadrezzar send (while he himself remained in Riblah) to destroy Jerusalem.

Before he ordered the expedition he endeavored by means of signs, in accordance with the superstition of his age, to ascertain the result of the attempt. He shot an arrow from his bow, pointing to the west, and the arrow turned toward Jerusalem. Then he shot again, pointing toward the east, and the arrow sped toward Jerusalem. Then he shot once more, desiring to know in which direction lay the guilty city which should be blotted from the world, and for the third time his arrow pointed toward Jerusalem.

When the city had been captured, he marched with his princes and officers into the temple, and called out mockingly to the God of Israel, "And art thou the great God before whom the world trembles, and we here in thy city and thy temple!"

On one of the walls he found the mark of an arrow's head, as though somebody had been killed or hit near by, and he asked, "Who was killed here?"

"Zachariah, the son of Yehoyadah the high priest," answered the people; "he rebuked us incessantly on account

of our transgressions, and we tired of his words, and put him to death."

The followers of Nebuchadrezzar massacred the inhabitants of Jerusalem, the priests and the people, old and young, women, and children who were attending school, even babies in the cradle. The feast of blood at last shocked even the leader of the hostile heathens, who ordered a stay of this wholesale murder. He then removed all the vessels of gold and silver from the temple, and sent them by his ships to Babel, after which he set the temple on fire.

The high priest donned his robe and ephod and saying, "Now that the temple is destroyed, no priest is needed to officiate," threw himself into the flames and was consumed. When the other priests who were still alive witnessed this action, they took their harps and other musical instruments and followed the example of the high priest. Those of the people whom the soldiers had not killed were bound in iron chains, burdened with the spoils of the victors, and carried into captivity. Jeremiah the prophet returned to Jerusalem and accompanied his unfortunate brethren, who went out almost naked. When they reached a place called Bet Kuro, Jeremiah obtained better clothing for them. And he spoke to Nebuchadrezzar and the Chaldeans, and said, "Think not that of your own strength you were able to overcome the people chosen of the Lord; 'tis their iniquities which have condemned them to this sorrow."

Thus the people journeyed on with crying and moaning until they reached the rivers of Babylon. Then Nebuchadrezzar said to them, 'Sing, ye people — play for me; sing the songs ye were wont to sing before your great Lord in Jerusalem."

In answer to this command, the Levites hung their harps upon the willow-trees near the banks of the river, as it is written, "Upon the willows in her midst had we hung up our harps." (Psalm cxxxvii. 2.) Then they said, "If we had but performed the will of God and sung his praises devoutly, we should not have been delivered into thy hands.

Now how can we sing before thee the prayers and hymns that belong only to the One Eternal God?" as it is said, "How should we sing the song of the Lord on the soil of the stranger?" (Psalm cxxxvii. 4.)

Then said the officers of the captors, "These men are men of death; they refuse to obey the order of the King; let them die."

But forth stepped Pelatya, the son of Yehoyadah, and thus he addressed Nebuchadrezzar.

"Behold, if a flock is delivered into the hands of a shepherd, and a wolf steals a lamb from the flock, tell me, who is responsible to the owner of the lost animal?"

"Surely the shepherd," replied Nebuchadrezzar.

"Then listen to thine own words," replied Pelatya. "God has given Israel into thy hands; to him art thou responsible for those who are slain."

The King ordered the chains to be removed from the captives, and they were not put to death.

SECOND DESTRUCTION OF JERUSALEM

Through Kamtzah and Bar Kamtzah was Jerusalem destroyed; and thus it happened.

A certain man made a feast; he was a friend of Kamtzah, but Bar Kamtzah he hated. He sent a messenger to Kamtzah with an invitation to his banquet, but this messenger making a mistake, delivered the invitation to his master's enemy, Bar Kamtzah.

Bar Kamtzah accepted the invitation, and was on hand at the appointed time, but when the host saw his enemy enter his house, he ordered him to leave at once.

"Nay," said Bar Kamtzah, "now that I am here, do not so insult me as to send me forth. I will pay thee for all that I may eat and drink."

"I want not thy money," returned the other, "neither do I desire thy presence; get thee gone at once."

But Bar Kamtzah persisted.

"I will pay the entire expense of thy feast," he said; "do not let me be degraded in the eyes of thy guests."

The host was determined, and Bar Kamtzah withdrew from the banquet-room in anger.

"Many Rabbis were present," said he in his heart, "and not one of them interfered in my behalf, therefore this insult which they saw put upon me must have pleased them."

So Bar Kamtzah spoke treacherously of the Jews unto the king, saying, "The Jews have rebelled against thee."

"How can I know this?" inquired the king.

"Send a sacrifice to their temple and it will be rejected," replied Bar Kamtzah.

The ruler then sent a well-conditioned calf to be sacrificed for him in the temple, but through the machinations of Bar Kamtzah the messenger inflicted a blemish upon it, and, of course, not being fit for the sacrifice (Lev. xxi. 21) it was not accepted.

Through this cause was Cæsar sent to capture Jerusalem, and for two years he besieged the city. Four wealthy citizens of Jerusalem had stored up enough food to last the inhabitants a much longer time than this, but the people being anxious to fight with the Romans, destroyed the storehouses and brought dire famine upon the city.

A certain noble lady, Miriam, the daughter of Baythus, sent her servant to purchase some flour for household use. The servant found that all the flour had been sold, but there was still some meal which he might have purchased. Hurrying home, however, to learn his mistress's wishes in regard to this, he discovered on his return that this too had been sold, and he could obtain nothing save some coarse barley meal. Not wishing to purchase this without orders he returned home again, but when he returned to the storehouse to secure the barley meal, that was gone also. Then his mistress started out herself to purchase food, but she could find nothing. Suffering from the pangs of hunger she picked from the street the skin of a fig and ate it; this sickened her and she died. But previous to her death she cast all her gold and silver into the street, saying, "What use is this wealth to me when I can obtain no food for it?" Thus were the words of Ezekiel fulfilled,

"Their silver shall they cast into the streets."

After the destruction of the storehouses, Rabbi Jochanan in walking through the city saw the populace boiling straw in water and drinking of the same for sustenance. "Ah, woe is me for this calamity!" he exclaimed; "How can such a people strive against a mighty host?" He applied to Ben Batiach, his nephew, one of the chiefs of the city, for permission to leave Jerusalem. But Ben Batiach replied, "It may not be; no living body may leave the city." "Take me out then as a corpse," entreated Jochanan. Ben Batiach assented to this, and Jochanan was placed in a coffin and carried through the gates of the city; Rabbi Eleazer, Rabbi Joshua, and Ben Batiach acting as pall-bearers. The coffin was placed in a cave, and after they had all returned to their homes Jochanan arose from the coffin and made his way to the enemy's camp. He obtained from the commander permission to establish an academy in Jabna with Rabbon Gamliel as the principal.

Titus soon captured the city, killed many of the people, and sent the others into exile. He entered the temple, even in the Most Holy, and cut down the veil which separated it from the less sacred precincts. He seized the holy vessels, and sent them to Rome.

From this history of Kamtzah and Bar Kamtzah we should learn to be careful of offending our neighbors, when in so slight a cause such great results may originate. Our Rabbis have said that he who causes his neighbor to blush through an insult should be compared to the one who sheds blood.

HANNAH AND HER SEVEN SONS

During the terrible times which followed the fall of the Holy City, Hannah and her seven sons were cast into prison. According to their ages were they brought before the tyrant conqueror, and commanded to pay homage to him and his gods.

"God forbid," exclaimed the eldest lad, "that I should bow to thy image. Our commandments say to us, 'I am the Lord thy God'; to no other will I bow."

He was immediately led out to execution, and the same demand made of his brother, the second son.

"My brother bowed not," he answered, "and no more will I."

"Wherefore not?" asked the tyrant.

"Because," replied the lad, "the second commandment of the decalogue tells us, 'Thou shalt have no other God but me.'"

His death followed immediately his brave words.

"My religion teaches me, 'Thou shalt worship no other God'" (Exod. xxxiv. 14), said the third son, "and I welcome the fate accorded to my brothers rather than bow to thee or thy images."

The same homage was demanded of the fourth son, but brave and faithful as his brethren, he replied, "'He that sacrificeth unto any god save unto the Lord only'" (Exod. xxii. 19), and was slain pitilessly.

"'Hear, O Israel! the Lord our God, the Lord is One,'" exclaimed the fifth lad, yielding up his young life with the watchword of Israel's hosts.

"Why art thou so obstinate?" was asked of the sixth brother, when he, too, was brought before the tyrant and scorned the propositions made him.

"'The Lord thy God is in the midst of thee, a mighty and terrible God'" (Deut. vii. 21), he said; and died for the principles he proclaimed.

Then the seventh and youngest boy was brought before the murderer of his relatives, who addressed him kindly, saying,

"My son, come bow before my gods."

And the child answered,

"God forbid! Our holy religion teaches us 'Know therefore this day, and reflect in thy heart that the Lord he is God, in the heavens above and on the earth beneath there is none else' (Deut. iv. 39). Never will we exchange our God for any other, neither will he exchange us for any other nation, for as it is written, 'Thou hast this day acknowledged the Lord' (Deut. xxvi. 17), so is it also written, 'And the

Lord hath acknowledged thee this day, that thou art unto him a peculiar people!'"

Still the tyrant spoke smoothly, and with kind words.

"Thou art young," he said; "thou hast seen but little of the pleasures and joys of life, not as much as has fallen to the portion of thy brethren. Do as I wish thee and thy future shall be bright and happy."

"The Lord will reign forever and ever," said the lad; "thy nation and thy kingdom will be destroyed; thou art here to-day, to-morrow in the grave; to-day elevated, to-morrow lowly; but the most Holy One endures forever."

"See," continued the other, "thy brothers lie slain before thee; their fate will be thine if thou refusest to do as I desire. See, I will cast my ring to the ground, stoop thou and pick it up; that I will consider allegiance to my gods."

"Thinkest thou that I fear thy threats?" returned the unterrified lad; "why should I fear a human being more than the great God, the King of kings?"

"Where and what is thy God?" asked the oppressor. "Is there a God in the world?"

"Can there be a world without a Creator?" replied the youth. "Of thy gods 'tis said, 'mouths they have, but speak not.' Of our God the Psalmist says, 'By the word of the Lord were the heavens made.' Thy gods have 'eyes but see not,' but 'the eyes of the Lord run to and fro in the whole earth!' Thy gods have 'ears but hear not,' but of our God 'tis written, 'The Lord harkened and heard.' Of thy gods 'tis said, 'a nose they have but smell not,' while our God 'smelled the sweet savor.' 'Hands have thy gods but they touch not,' while our God says, 'My hand hath also founded the earth.' Of thy gods 'tis written, 'feet they have but walk not,' while Zachariah tells us of our God, 'His feet will stand that day upon the mount of Olives.'"

Then said the cruel one,

"If thy God hath all these attributes, why does he not deliver thee from my power?"

The lad replied,

"He delivered Chananyah and his companions from the

power of Nebuchadrezzar, but they were righteous men, and Nebuchadrezzar was a king deserving of seeing a miracle performed, but for me, alas! I am not worthy of redemption, neither art thou worthy of a demonstration of God's power."

"Let the lad be slain as were his brothers," commanded the tyrant.

Then spoke Hannah, the mother of the boys,

"Give me my child," she cried, "O, cruel king, let me fold him in my arms ere thou destroyest his innocent young life."

She threw her arms around the lad, clasping him tightly to her bosom, and pressing her lips to his. "Take my life," she cried; "kill me first before my child."

"Nay," he answered, scoffingly, "I can not do it, for thy own laws forbid; 'whether it be ox or sheep ye shall not kill it and its young in one day.'" (Lev. xxviii.)

"Oh, woe to thee," replied the mother, "thou who art so particular to regard the laws." Then pressing her boy to her heart, "Go, my dear one," she said, "say to Abraham that my sacrifice hath exceeded his. He built one altar whereon to sacrifice Isaac; thy mother hath built seven altars and sacrificed seven Isaacs in one day. He was but tempted; thy mother hath performed."

After the execution of her last son, Hannah became insane, and threw herself from her house-top. Where she fell, she expired.

Happy are ye, ye seven sons of Hannah; your portion in the future world was waiting for you. In faithfulness ye served your God, and with her children shall your mother rejoice forever in the eternal world.

THE TALMUD

THE HAGGADA

(TALES OF THE RABBIS)

I

RABBI JUDAH, THE "CHIEF"

Rabbi Judah, the holy, sometimes called, by reason of his eminence, simply "Rabbi," received his education in the different colleges and from the various sources of learning open to the student in his early days. He was a man of immense wealth, and when he reached the dignity of chief, or patriarch, he expended a great portion of his riches in the assistance and for the benefit of the poor. His authority among his contemporaries was superior to that allowed any of his predecessors. He commanded both their love and respect, and it is said that no man, since the time of Moses, combined such advanced learning with authority and dignity equal to his. He was, too, like Moses, truly modest and careful to avoid all pomp and display of power.

He had his chair placed near the entrance of his lecture-room, to spare his hearers the necessity of rising while he passed among them, an honor exacted by the other chiefs. Through his influence with Antoninus, his people were permitted to study the law publicly and were granted many privileges previously denied them, and immunity from many persecutions under which they had previously suffered. It was while he occupied his high position in favor and affluence that he collected the opinions and debates of preceding Rabbis, now forming the Mishna.

The emperor once sent a valuable diamond to Rabbi Judah, requesting a token of friendship in return. The Rabbi sent him a *Mezuzah*.[1]

[1] A strip of parchment inscribed with verses from the Pentateuch

"My friend," said the emperor, "this gift of thine is of small value, compared to the rich offering which I dispatched to thee."

"There *is* a difference between my gift and thine," returned the Rabbi. "That which thou gavest to me I must watch and guard lest it be stolen from me; but this which I send will watch and guard over thee, even as it is written, 'When thou walkest it will lead thee, and when thou liest down it will watch over thee.'"

Rabbi Judah desired to wed the widow of Rabbi Eleazer, and he sent a messenger to her charged with his proposals. The answer which she returned thereto was this:

"Shall a vessel once used for holy purposes be now used for those less sacred?" Implying that Rabbi Eleazer, the son of Simon, had been a greater man that was Rabbi Judah. Her answer was of the same import as the proverb, "Shall the shepherd hang his work-vessels where the master of the house hung his ornaments?"

On receiving this answer Rabbi Judah sent another message to her.

"You are right," said he; "your husband was a more learned scholar than am I, but in good deeds I am at least his equal."

The widow replied,

"Still we differ; I know not that my husband was more learned that Rabbi Judah, but he was his superior in righteousness."

But was Rabbi Eleazer the superior of Rabbi Judah in learning?

It was the custom in the colleges for the teachers and learned Rabbis to sit upon elevated chairs while the pupils were seated on benches, near the floor. When Rabbi Simon, the son of Gamliel, Rabbi Joshua, the son of Korcha, and other celebrated Rabbis were occupying the chairs, Rabbi Eleazer, the son of Simon, and Rabbi Judah were sitting

(Deut. vi. 4–10, and Deut. xi. 13–22), so arranged as to be placed upon the door-posts of a house in compliance with the Scriptural injunction.

near the floor. Rabbi Simon, son of Gamliel, the father of Rabbi Judah, desiring that some mark of distinction should be paid to his son, induced the teachers to elevate him to one of the chairs. This was done; and then Rabbi Joshua spoke, saying, "He who hath a father to speak for him may live; but he who hath none may do the best he can, and die."

On hearing this the Rabbis elevated Rabbi Eleazer, the son of Rabbi Simon, also, but Rabbi Eleazer felt himself slighted and neglected, because the above words were spoken previous to his elevation, and said, "Is Rabbi Judah better than I?"

Never after did he feel friendly toward Rabbi Judah. Previously he had assisted the latter in preparing questions to be laid before the college, but now he made light of Judah's inquiries, saying, "They are not worthy of being considered."

This treatment was very trying to the feelings of Rabbi Judah, and he complained to his father of the insults to which he was subjected.

"Be not displeased, my son," replied the latter, "nor take umbrage at the words of Eleazer. Behold, he is a lion, and the son of a lion (a most learned man, and the son of a most learned man), whilst thou art a lion, but the son of a fox (a learned man thyself, but not possessing a learned father), therefore he is thy superior."

This is probably the reason why Rabbi Judah has said, "The world has seen three meek men — my father, the sons of Bethéra, and Jonathan, the son of Saul."

The sons of Bethéra vacated their positions as chiefs of the college in favor of Hillel, pronouncing him a man of superior learning, therefore their meekness. Jonathan, the son of Saul, said to David, "Thou shalt reign over Israel, and I shall be a second to thee," therefore his meekness, and Rabbi Simon, the son of Gamliel, because he called himself a fox.

Rabbi Judah suffered greatly from bodily pain for thirteen years previous to his death, and when he felt his end

on earth approaching he called his children to him and spoke to them as follows:

"Obey the voice of your mother, O my children, and remember the teachings of the Most High. Keep a light burning in my room, and let Joseph, the Hophnite, and Simon, the Ephraimite, faithful servants to me in my life, attend me also in my death. And now, my children, let me see the sages of Israel once more."

When the sages entered, according to his request, he said,

"Let no orations or eulogies be made for me in the cities. Open my college, and continue your holy duties thirty days after my death. Although my son Simon is a man of wisdom and understanding, yet I desire that my son Gamliel shall be my successor. Chaninah, the son of Chamah, shall sit in the second seat, next to the chief. I weep that I may study God's law no more."

Then he raised his two hands toward heaven, and said,

"O Lord God of the universe, thou knowest whether I have worked faithfully with these hands for thy glory, to obtain a knowledge of thy law. May it be acceptable to thee, O Sovereign of the universe, that I may rest in peace."

On the day of the Rabbi's death the Rabbins proclaimed a fast, and a day of prayer, for their beloved chief. They also forbade any announcement of his death to interrupt their devotion, and they continued praying until a signal was thrown from the Rabbi's house; they all experienced a shock, as though a heavy missile had struck them, and ceased praying.

Rabbi Judah was buried on the eve of Sabbath; with him died the meekness among the people, and the fear of God.

It is said that the Rabbi had a servant who was richer than the emperor. He acquired his wealth from the sale of the litter from the Rabbi's stables, which gives some idea of the number of animals Rabbi Judah possessed.

SIMON, THE RIGHTEOUS

Simon was performing the functions of high priest during the triumphal career of Alexander, about the year 3000.

The sons of Judah found no cause to oppose this warrior, and when, after his first victories over the Persian army, he came to Syria on his way to Egypt, they joined with the kingdoms which paid him homage.

Simon the Righteous, as representative of the nation, proceeded to the seacoast to greet the conqueror, attired in his priestly robes, and attended by a number of priests and nobles in the full dignity of their costumes.

Alexander at once approached the high priest and greeted him warmly; and when his officers expressed their astonishment at this mark of condescension, he told them that the form and feature of this same priest, clad in the same robes he now wore, had appeared to him in a dream and promised him success in arms.

Alexander was conducted through the temple by Simon. On entering, he said, "Blessed be the Lord of this house." He was charmed with the beauty of the structure, and expressed a desire to have a statue of himself erected as a remembrance, between the porch and the altar. Simon informed him that it was not allowable to erect any statue or image within the temple walls, but promised that, as a remembrance, the males born among his people that year should be called Alexander. That is the manner in which the Rabbis Alexander obtained their names.

Alexander continued well disposed toward the high priest, and through his intercessions granted the Jews religious freedom and release from all tributary burden during the Sabbatic year; and the Jews entered Alexander's army, and assisted in his conquests.

This state of affairs lasted, unfortunately, only until the death of Alexander. In the quarrels among his generals, which followed and continued for two decades, the Jewish people suffered much. The armies of Antigonus and his son Demetrius destroyed the fertile fields, gave wings to blessed peace, and filled the inhabitants of Judea with horror and dismay.

'Twas on the Sabbath that Jerusalem was taken by storm. The mighty walls, impenetrable strongholds since the days

of Nehemiah, were again breached and broken, and the city laid open to her enemies.

These occurrences Simon lived to see, and his trust in God as well as his love for his people was sorely tried. Yet he did not waver in his faith. He fortified the temple, repaired its damaged places, and raised the foundation of the five courts. He enlarged the water reservoir in the temple to provide against a scarcity during siege times, and ever after that the temple was well supplied with water; a matter of note, considering the climate and the soil of Jerusalem.

Neither did Simon neglect the spiritual interests of his people. He did not lead them to believe that their strength and safety depended only upon earthly means. He remembered well the teachings of his predecessors, "Upon three things does the salvation of Israel depend: on the observance of the law, upon reconciliation with God by means of grace furnished by the temple worship, and upon deeds of benevolence."

The many wars and disturbances which agitated the period of his life were productive of much and varied evil, and the extremely pious sought, as in the days of the prophets, to withdraw from the world and consecrate themselves to God by Nazarean vows.

Simon did not approve of this, and protested against it in many ways. He made an exception, however, in one case, that of a young and handsome shepherd, whom he found to be really sincere in his desire. When the latter came to him, desiring to become a Nazeer, the high priest questioned him,

"Why," he asked, "why do you, so young and handsome, with flowing, silken ringlets, why do you wish to hide so much beauty and destroy so much which is pleasant to the eye?"

"Because," replied the youth, "my flowing ringlets have almost enticed me to sin from mere vanity. I saw the reflection of my face in a clear stream, and a proneness to self-deification seemed taking such hold of me, that I desire

now at once to consecrate my hair unto the Lord, through the Nazarean vow." [2]

Simon kissed the young shepherd, and said to him,

"Would to God there were in Israel many Nazareans like to thee."

Simon is renowned for his familiarity with the law, for his services as president and member of the great Senate, and for the efficient manner in which he strengthened the religious fervor of the people and participated in all their doings and institutions.

He officiated as high priest for forty years, and himself announced the approach of his death on completing the services on the Day of Atonement. On entering the holy of holies upon this sacred day, he had been used to perceive, every year, an apparition in white garments, which attended all his actions in the performance of his office. On this particular day he failed to see it, and considered this fact a harbinger of his death. He died seven days after the holy day.

Posterity honored him as the most holy among men, and it has been asserted that during his life visible tokens of God's favor never ceased.

His grandchildren, however, deserted Judaism entirely, and set the example for those actions which brought upon Israel the troublous times of Antiochus Epiphanes.

It was shortly after Simon's death, and in view of the degeneracy of the people, that the pious resolved that only the priests should use the holy name of God. The four letters of the sacred name were substituted for the name itself, and the latter was only uttered by the priests when they concluded the daily sacrificial service, and pronounced a blessing on the people, and by the high priest on the Day of Atonement.

RABBI ISHMAEL, THE HIGH PRIEST

Rabbi Ishmael was one of the most prominent and excellent among the fathers of the Talmudical literature. His

[2] The law concerning this may be found in Numbers vi.

doctrines are pure, his ideas sublime, and his explanations clear and concise. He died a martyr to Roman persecution, and this end has set the seal of truth and conviction on all the actions and sayings of his life.

There is an historical immortality, as well as a spiritual immortality; Rabbi Ishmael has attained the former, and he was a firm believer in the latter. They who imagine the doctrine of immortality to be an outgrowth of man's vanity, claiming for himself an imaginary preference above other creatures; they who believe it an ancient fiction, without which no courts of law would be able to check the natural proneness of man toward evil-doing, could never rise to the courage and sublimity of martyrdom. To Ishmael, common observation as well as innate principles proved the truth of his belief.

First, no atom of matter, in the whole vastness of the universe, is lost; how, then, can man's soul, which comprises the whole world in one idea, be lost?

Secondly, in all nature death is but a transformation; with the soul it is the portal to a new and higher realm.

Thirdly, our thoughts and feelings, emanating from the soul, are not of an earthly nature.

Rabbi Ishmael also advocated with energy the doctrine of man's free agency.

"When a man enters upon the path of truth and justice," said he, "God helps him forward, but when he chooses the way of sin, God says, 'I gave thee reason and free will, go thy way,' even as the trader will wait upon the customer who purchases a good and pleasant article, while to one who desires pitch or sulphur he says, 'Go, wait upon thyself.'"

Many ask, "Why does God permit so much corruption and evil?" Rabbi Ishmael answers, "Not God, but ye, yourselves, are the creators and supporters of moral evils. When a field is covered by weeds, shall a farmer complain to God? No; let him blame himself for his carelessness and neglect. Noble, indeed, is the feeling of the man who reflects that his virtue is his own work, and truly woeful is the profligate who can not but know that his guilt is his

alone. 'To the pure help cometh from on high,' was the sentence which cheered our pious forefathers, and which should encourage us."

His definition of sin, too, is far beyond and above the confused ideas of many theologians.

"Sin is an obstruction in the heart; an inability to feel and comprehend all that is noble, true, and great, and to take part in the good." If man is to be freed from sin, his mind and heart must be opened to the influence of enlightenment. The power of the passions must be subdued, and all prejudice, selfishness, and self-complacency be removed.

For those who entertain the erroneous opinion that Judaism proclaims God as unforgiving and rancorous, nothing further should be necessary than to enumerate the Rabbi's classification of the effects of the Day of Atonement.

"He who violates an affirmative commandment, and repents, is forgiven immediately.

"He who does that thing which is forbidden, and repents, is forgiven on the Day of Atonement.

"He who commits a sin punishable by extirpation, or the death penalty, may be forgiven through suffering, but nothing save death may atone for the one who profanes the name of God."

What is a profanation of the name of God? According to Rab, he who borrows and does not repay commits that sin. Rabbi Abaya says, "A man who acts so that God's name is not honored in his mouth."

And Rabbi Jochanan says, "The man who has abased his character."

Why should a violation of the affirmative commandments be so easily expiated, as is generally believed, since they are so important? The Rabbi says that sin committed against man is more grievous in the eyes of God than that committed against God.

RABBI MEIR

"All that God made was very good."

Rabbi Simon, the son of Eleazer, uses the words "very

good" in reference to sleep. "Man sleeps," says he, "and in a few hours he gains renewed strength." Rabbi Samuel, son of Nachman, said, "The incentive leading man toward women is 'very good,' for thereby households are organized and families are formed." Rabbi Hammuna was of the opinion that no more forcible meaning could be given to the words "very good" than in applying them to the ills of life, which, said he, "more than doctrines and reasonings keep men temperate and dependent on a Higher Power." Rabbi Simon, the son of Abba, applied the words "very good" to retaliation; and Rabbi Simon, the son of Lakish, to political government; but the teaching of Rabbi Meir was that the death of man is "very good."

Judaism aims not to separate, but to unite mankind, and this was one of the great principles of Rabbi Meir's life.

Concerning the passage, "Man shall observe the law and live in it," he said, "Holy writ says not Israelites, not Levites, not priests, but *men;* therefore the gentile who observes the law stands on a level with the high priest."

"Walk before every man in modesty and humility," he said further. "Not only before your co-religionists, but before every man."

Rabbi Meir was a great allegorist; it is said that he knew three hundred allegories relating to the fox alone. Of these but three fragments remain to us.

"A fox said to a bear, 'Come, let us go into this kitchen; they are making preparations for the Sabbath, and we shall be able to find food.' The bear followed the fox, but being bulky he was captured and punished. Angry thereat he designed to tear the fox to pieces, under the pretense that the forefathers of the fox had once stolen his food; wherein occurs the first saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.'

"'Nay,' said the fox, 'come with me, my good friend; let us not quarrel; I will lead thee to another place where we shall surely find food.' The fox then led the bear to a fountain, where two buckets were fastened together by a rope like balances. It was night, and the fox pointed to

the moon reflected in the water, saying, 'Here is a fine cheese; let us descend and partake of it with an appetite.' The fox entered his pail first, but being too light to balance the weight of the bear he took with him a stone. As soon as the bear had gotten into the other pail, however, the fox threw this stone away, and consequently he rose, while the bear descended to the bottom."

Here he applies his second saying, "The righteous is delivered out of trouble, and the wicked cometh in his stead." Each man must suffer for his own sins, and for his own guilt alone. He who follows the luminary of the night — sensuality — must perish, while the righteous one, though carrying a stone (sin), will throw it away betimes, and be delivered from death.

The libertine Elishah, the son of Abuyah, generally called Acher, a most learned man, was one of Rabbi Meir's teachers, and they frequently conversed on Biblical passages.

The people were not pleased that Rabbi Meir should so associate, and they called him therefore *Acherim,* a word composed of the letters of Meir and Acher. But Rabbi Meir referred them to the proverb, "Incline thy ears to listen to the words of the sages, but direct thy heart to what my thought is."

Rabbi Meir ate the date and threw away the seeds; he found a pomegranate, and partaking of the fruit, he rejected the rind. His generation did not comprehend him.

Acher upon one occasion said to Rabbi Meir, "Why is the law compared to gold and glass?"

"Because," replied Rabbi Meir, "it is as hard to acquire as gold is hard in substance, and forgotten with as much ease as glass is broken."

"No," returned the other, in the name of Rabbi Akiba, "the reason is this: when gold and glass are broken they may be melted and worked over into new shapes. So is it with the student of the law, though he may commit many faulty actions there are still hope and help for him.

Rabbi Meir always favored benevolence, and a care of

self as well as of others. "He only is truly rich," he asserted, "who enjoys his wealth."

The passage in Malachi xxvi., "Many he withheld from iniquity," he interpreted as referring to Aaron, the first high priest, who was so respected that the mere mention of his name, or the thought of how he might regard a certain action were he present, prevented many from falling into sin.

A heathen once said to Rabbi Meir, "Does it seem credible that God, whose majesty you assert fills the universe, should have spoken from between the two staves in the ark of the sanctuary?"

In answer, Rabbi Meir held up before the heathen a large and a small looking-glass, in each of which the inquirer beheld his image.

"Now," said the Rabbi, "in each mirror your body is reduced to correspond with the size of the glass; should the same thing be impossible to God? The world is his large looking-glass, the sanctuary his small one."

In regard to instruction, Rabbi Meir always said, "Teach your pupils concisely"; he also said, "Let your supplications be brief"; and his exhortation to parents was, "Teach thy son an honest handicraft."

His favorite maxim was, "Be resolved to know my ways; be attentive at the doors of the law, and guard the law in thy heart. Before thy eyes be the fear of me; protect thy mouth from sinning; cleanse and sanctify thyself from all guilt and iniquity, and God will be with thee."

From the sentence, "Be attentive at the doors of the law," Rabbi Meir declared that every scholar should have at least three teachers, and that the word "doors" possesses a peculiar idea of meaning. For instance, a person in passing the door of a house in which he passed his honeymoon, or the door of a hall of justice in which he has been convicted or acquitted, or the door of a house in which he has sinned, what different thoughts, feelings, and recollections will be awakened in him! With equal strength should the circumstances under which he studied the law be impressed upon his mind. The Israelites are called the "children of God,"

and Rabbi Meir never ceased to present this filial relation in its true light, filling to the brim the goblet of family happiness and displaying it to the eyes of the people. "Jeremiah calls us 'foolish children,'" said he; "in Deuteronomy we are called 'children lacking faith'; but under all circumstances we remain 'the children of God.'"

Rabbi Meir's wife was good and pious as her husband.

There dwelt in his neighborhood some co-religionists who were followers of Greek customs, who annoyed the Rabbi very much. In his vexation he would have prayed to God to destroy them, but said Beruryah, his wife,

"Be mindful of the teachings of thy faith. Pray not that sinners may perish, but that the sin itself may disappear and no opportunity for its practise remain."

During the Rabbi's absence from home two of his sons died. Their mother, hiding her grief, awaited the father's return, and then said to him,

"My husband, some time since two jewels of inestimable value were placed with me for safe keeping. He who left them with me called for them to-day, and I delivered them into his hands."

"That is right," said the Rabbi, approvingly. "We must always return cheerfully and faithfully all that is placed in our care."

Shortly after this the Rabbi asked for his sons, and the mother, taking him by the hand, led him gently to the chamber of death. Meir gazed upon his sons, and realizing the truth, wept bitterly.

"Weep not, beloved husband," said his noble wife; "didst thou not say to me we must return cheerfully, when 'tis called for, all that has been placed in our care? God gave us these jewels; he left them with us for a time, and we gloried in their possession; but now that he calls for his own, we should not repine."

HILLEL HANNASI

Hillel, "the chief of Israel," was the descendant of a renowned family; his father was of the tribe of Benjamin,

while his mother was a lineal descendant of King David. He lived about a hundred years before the destruction of the second temple, and was called Hillel the Babylonian, having been born in Babel.

He was forty years of age before he left his native city to commence his studies of the law; he continued studying under Shemaiah and Abtalyon for forty years, and from then until his death, forty years after, he was chief of the college.

During the period of his life as a student, Hillel was often cramped for means to pursue his studies. There is a generally accepted legend to the effect that upon one occasion, when he lacked the fee demanded by the porter for entrance to the college, he climbed up upon the window-sill, hoping to hear the lectures through the panes. It chanced to be snowing, and the student became so intensely interested that he was quite covered with the snow without being aware of it, and became insensible through the cold. The attention of those inside was called to his state by the early darkening of the room, and by them he was carried in and restored to consciousness.

Hillel's elevation to the presidency of the college occurred in a remarkable manner. The eve of the Passover fell upon the Sabbath. The two chief rabbis of Jerusalem were the sons of Bethera, and they were asked to decide whether it would be right and lawful to prepare the paschal lamb upon the Sabbath. They were unable to decide the point, when it was mentioned to them that a man of Babel, who had studied under two renowned teachers, Shemaiah and Abtalyon, was then in the place, and might be able to aid their decision. Hillel was appealed to, and he met the question with such wisdom and clearness that the sons of Bethera exclaimed, "Thou art more worthy and competent to fill the office than we are," and through their means Hillel was elected chief of the college in the year 3728 A. M. Hillel was a man of very mild disposition, but he soon found in Shamai a rival of high and hasty temper. Shamai founded a college, which was called *Beth Shamai,* and between that institution and

the *Beth Hillel* the controversies were sharp and prolonged, though in the great majority of the cases Hillel and his disciples had by far the best of the arguments.

Hillel's students numbered eighty; the most noted of whom was Jonathan, the son of Uziël.

Upon one occasion an unbeliever approached Shamai and mockingly requested the Rabbi to teach to him the tenets and principles of Judaism in the space of time he could stand on one foot. Shamai, in great wrath, bade him begone, and the man then applied to Hillel, who said,

"Do not unto others what you would not have others do to you. This is the whole law; the rest, merely commentaries upon it."

Many silly students were fond of asking plaguing questions.

"How many laws are there?" asked one of these.

"Two," replied Hillel; "the oral and the written law."

"In the latter I believe," said the student; "but why should I believe the other?"

Hillel then wrote the Hebrew alphabet upon a card, and pointing to the first letter, he asked,

"What letter is that?"

"*Aleph,*" replied the student.

"Good," said Hillel; "now the next," pointing to it.

"*Beth.*"

"Good again; but how knowest thou that this is an '*aleph*' and this a '*beth*'?"

"Because we have learned so from our teachers and our ancestors."

"Well," said Hillel, "as thou acceptest this in good faith, so accept the law."

As an evidence of Hillel's practical mind and his thorough appreciation of the demands and wants of his day, the following enactment is of interest.

According to the Biblical laws, all debts were to be remitted in the Sabbatical year; as it is written, "At the end of every seven years shalt thou make a release; . . . the loan which he hath lent to his neighbor," etc. (Deut.

xv. 1–2.) This measure, intended to adjust the inequalities of fortune, and well qualified for its purpose under some circumstances, was in the Herodian age the cause of much trouble. The wealthy man was loath to lend his money to those most in need of it, fearing to lose it by the provisions of this law. To remedy this evil, Hillel, without directly abrogating the statute of limitation, ordained that the creditor might make a duly signed deposition before the Sabbatical year, reserving the right to collect his outstanding debts at any time that he might think proper.

RABBI AKIBA

It happened once when Rabbi Gamliel, Rabbi Eleazer, the son of Azaria, Rabbi Judah, and Rabbi Akiba were walking together, they heard the shouts and laughter and joyous tones of a multitude of people at a distance. Four of the Rabbis wept; but Akiba laughed aloud.

"Akiba," said the others to him, "wherefore laugh? These heathens who worship idols live in peace, and are merry, while our holy city lies in ruins; weep, do not laugh."

"For that very reason I laugh, and am glad," answered Rabbi Akiba. "If God allows those who transgress his will to live happily on earth, how infinitely great must be the happiness which he has stored up in the world to come for those who observe his commands."

Upon another occasion these same Rabbis went up to Jerusalem. When they reached Mount Zophim and saw the desolation about them they rent their garments, and when they reached the spot where the temple had stood and saw a fox run out from the very site of the holy of holies three of them wept bitterly; but again Rabbi Akiba appeared merry. His comrades again rebuked him for this, to them, unseemly state of feeling.

"Ye ask me why I am merry," said he; "come now, tell me why do ye weep?"

"Because the Bible tells us that a stranger (one not descended from Aaron) who approaches the holy of holies shall

be put to death, and now behold the foxes make of it a dwelling-place. Why should we not weep?"

"Ye weep," returned Akiba, "from the very reason which causes my heart to be glad. Is it not written, 'And testify to me, ye faithful witnesses, Uriah, the priest, and Zachariah, the son of Berachiahu'? Now what hath Uriah to do with Zachariah? Uriah lived during the existence of the first temple, and Zachariah during the second. Know ye not that the prophecy of Uriah is compared to the prophecy of Zachariah? From Uriah's prophecy we find, 'Therefore for your sake Zion will be plowed as is a field, and Jerusalem will be a desolation, and the mount of Zion shall be as a forest'; and in Zachariah we find, 'They will sit, the old men and women, in the streets of Jerusalem'? Before the prophecy of Uriah was accomplished I might have doubted the truth of Zachariah's comforting words; but now that one has been accomplished, I feel assured that the promises to Zachariah will also come to pass, therefore am I glad."

"Thy words comfort us, Akiba," answered his companions. "May God ever provide us comfort."

Still another time, when Rabbi Eleazer was very sick and his friends and scholars were weeping for him, Rabbi Akiba appeared happy, and asked them why they wept. "Because," they replied, "our beloved Rabbi is lying between life and death." "Weep not; on the contrary, be glad therefor," he answered. "If his wine did not grow sour, if his flag was not stricken down, I might think that on earth he received the reward of his righteousness; but now that I see my teacher suffering for what evil he may have committed in this world, I rejoice. He hath taught us that the most righteous among us commits some sin, therefore in the world to come he will have peace."

While Rabbi Eleazer was sick, the four elders, Rabbi Tarphon, Rabbi Joshua, Rabbi Eleazer, the son of Azoria, and Rabbi Akiba, called upon him.

"Thou art better to Israel than the raindrops to earth, for the raindrops are for this world only, whilst thou, my

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teacher, have helped the ripening of fruit for this world and the next," said Rabbi Tarphon.

"Thou art better to Israel than the sun, for the sun is for this world alone; thou hast given light for this world and the next," said Rabbi Joshua.

Then spoke Rabbi Eleazer, the son of Azoria.

"Thou art better to Israel," said he, "than father and mother to man. They bring him into the world, but thou, my teacher, showest him the way into the world of immortality."

Then said Rabbi Akiba,

"It is well that man should be afflicted, for his distresses atone for his sins."

"Does the Bible make such an assertion, Akiba?" asked his teacher.

"Yes," answered Akiba. "'Twelve years old was Manassah when he became King, and fifty-and-five years did he reign in Jerusalem, and he did what was evil in the eyes of the Lord' (Kings). Now how was this? Did Hezekiah teach the law to the whole world and not to his son Manassah? Assuredly not; but Manassah paid no attention to his precepts, and neglected the word of God until he was afflicted with bodily pain, as it is written (Chron. xxxiii. 10). 'And the Lord spoke to Manassah and to his people, but they listened not, wherefore the Lord brought over them the captains of the armies belonging to the King of Assyria, and they took Manassah prisoner with chains, and bound him with fetters, and led him off to Babylon; and when he was in distress he besought the Lord his God, and humbled himself greatly before the God of his fathers. And he prayed to him, and he permitted himself to be entreated by him and heard his supplication, and brought him back to Jerusalem unto his kingdom. Then did Manassah feel conscious that the Lord is indeed the true God.'

"Now what did the King of Assyria to Manassah? He placed him in a copper barrel and had a fire kindled beneath it, and while enduring great torture of his body Manassah was further tortured in his mind. 'Shall I call

upon the Almighty?' he thought. 'Alas! his anger burns against me. To call upon my idols is to call in vain — alas, alas, what hope remains to me!'

"He prayed to the greatest of his idols, and waited in vain for a reply. He called to the lesser gods, and remained unanswered. Then with trembling heart he addressed the great Eternal.

"'O Eternal! God of Abraham, Isaac, and Jacob, and their descendants, the heavens and the earth are the works of thy hand. Thou didst give to the sea a shore, controlling with a word the power of the mighty deep. Thou art merciful as thou art great, and thou hast promised to accept the repentance of those who return to thee with upright hearts. As numerous are my sins as the sands which cover the seashore. I have done evil before thee, committing abominations in thy presence and acting wickedly. Bound with fetters I come before thee, and on my knees I entreat thee, in the name of thy great attributes of mercy, to compassionate my suffering and my distress. Pardon me, O Lord, forgive me. Do not utterly destroy me because of my transgressions. Let not my punishment eternally continue. Though I am unworthy of thy goodness, O Lord, yet save me in thy mercy. Henceforth will I praise thy name all the days of my life, for all thy creatures delight in praising thee, and unto thee are the greatness and the goodness forever and ever, Selah!'

"God heard this prayer, even as it is written, 'And he permitted himself to be entreated by him, and brought him back to Jerusalem unto his kingdom.'"

"From which we may learn," continued Akiba, "that affliction is an atonement for sin."

Said Rabbi Eleazer, the great, "It is commanded 'thou shalt love the Lord thy God with all thy soul and with all that is loved by thee.'

"Does not 'with all thy soul,' include 'with all that is loved by thee'?

"Some people love themselves more than they love their

money; to them 'tis said, 'with all thy soul'; while for those who love their money more than themselves the commandment reads, 'with all that is loved by thee.'"

But Rabbi Akiba always expounded the words, "with all thy soul," to mean "even though thy life be demanded of thee."

When the decree was issued forbidding the Israelites to study the law, what did Rabbi Akiba?

He installed many congregations secretly, and in secret lectured before them.

Then Papus, the son of Juda, said to him,

"Art not afraid, Akiba? Thy doings may be discovered, and thou wilt be punished for disobeying the decree."

"Listen, and I will relate to thee a parable," answered Akiba. "A fox, walking by the river side, noticed the fishes therein swimming and swimming to and fro, never ceasing; so he said to them, 'Why are ye hurrying, who do ye fear?'

"'The nets of the angler,' they replied.

"'Come, then,' said the fox, 'and live with me on dry land.'

"But the fishes laughed.

"'And art thou called the wisest of the beasts?' they exclaimed; 'verily thou art the most foolish. If we are in danger even in our element, how much greater would be our risk in leaving it.'

"It is the same with us. We are told of the law that it is 'our life and the prolongation of our days.' This it is when things are peaceful with us; how much greater is our need of it then in times like these?"

It is said that it was but shortly after this when Rabbi Akiba was imprisoned for teaching the law, and in the prison in which he was incarcerated he found Papus, who had been condemned for some other offense.

Rabbi Akiba said to him,

"Papus, what brought thee here?"

And Papus replied,

"Joy, joy, to thee, that thou art imprisoned for studying

God's law; but woe, woe is mine that I am here through vanity."

When Rabbi Akiba was led forth to execution, it was just at the time of the morning service.

"'Hear, O Israel! the Lord our God, the Lord is one,'" he exclaimed in a loud and firm voice.

The torturers tore his flesh with pointed cards, yet still he repeated, "The Lord is one."

"Always did I say," he continued, "that 'with all thy soul,' meant even though life should be demanded of thee, and I wondered whether I should ever be able so to observe it. Now see, to-day, I do so; 'the Lord is one.'"

With these words he died.

Happy art thou, Rabbi Akiba, that thy soul went out in purity, for the happiness of all futurity is thine.

ELISHAH BEN ABUYAH

Elishah ben Abuyah, a most learned man, became in after-life an apostate. Rabbi Meir had been one of his pupils, and he never failed in the great love which he bore for his teacher.

It happened upon one occasion when Rabbi Meir was lecturing in the college, that some students entered and said to him:

"Thy teacher, Elishah, is riding by on horseback on this holy Sabbath day."

Rabbi Meir left the college and, overtaking Elishah, walked along by his horse's side.

The latter saluted him, and asked,

"What passage of Scripture hast thou been expounding?"

"From the book of Job," replied Rabbi Meir. "'The Lord blessed the latter days of Job more than the beginning.'"

"And how didst thou explain the verse?" said Elishah.

"That the Lord increased his wealth twofold."

"But thy teacher, Akiba, said not so," returned Elishah. "He said that the Lord blessed the latter days of Job with twofold of penitence and good deeds."

"How," inquired Rabbi Meir, "wouldst thou explain the verse, 'Better is the end of a thing than the beginning thereof'? If a man buys merchandise in his youth and meets with losses, is it likely that he will recover his substance in old age? Or, if a person studies God's law in his youth and forgets it, is it probable that it will return to his memory in his latter days?"

"Thy teacher, Akiba, said not so," replied Elishah; "he explained the verse, 'Better is the end of a thing when the beginning was good.' My own life proves the soundness of this explanation. On the day when I was admitted into the covenant of Abraham, my father made a great feast. Some of his visitors sang, some of them danced, but the Rabbis conversed upon God's wisdom and his laws. This latter pleased my father, Abuyah, and he said, 'When my son grows up ye shall teach him and he shall become like ye'; he did not cause me to study for God's sake but only to make his name famous through me. Therefore, in my latter days have I become wicked and an apostate; and now, return home."

"And wherefore?"

"Because, on the Sabbath day, thou art allowed to go so far and no farther, and I have reckoned the distance thou hast traveled with me by the footsteps of my horse."

"If thou art so wise," said Rabbi Meir, "as to reckon the distance I may travel by the footsteps of thy horse, and art so particular for my sake, why not return to God and repent of thy apostasy?"

Elishah answered,

"It is not in my power. I rode upon horseback once on the Day of Atonement; yea, when it fell upon the Sabbath, and when I passed the synagogue I heard a voice crying, 'Return, O backsliding children, return to me and I will return to ye; except Elishah the son of Abuyah, he knew his Master and yet rebelled against him.'"

What caused such a learned man as Elishah to turn to evil ways?

It is reported that once while studying the law in the

vale of Genusan, he saw a man climbing a tree. The man found a bird's-nest in the tree, and taking the mother with the young ones he still departed in peace. He saw another man who finding a bird's-nest followed the Bible's command and took the young only, allowing the mother to fly away; and yet a serpent stung him as he descended, and he died. "Now," thought he, "where is the Bible's truth and promises? Is it not written, 'And the young thou mayest take to thyself, but the mother thou shalt surely let go, that it may be well with thee and that thou mayest live many days'? Now, where is the long life to this man who followed the precept, while the one who transgressed it is unhurt?"

He had not heard how Rabbi Akiba expounded this verse, that the days would be long in the future world where all is happiness.

There is also another reason given as the cause for Elishah's backsliding and apostasy.

During the fearful period of religious persecution, the learned Rabbi Judah, whose life had been passed in the study of the law and the practise of God's precepts, was delivered into the power of the cruel torturer. His tongue was placed in a dog's mouth and the dog bit it off.

So Elishah said, "If a tongue which uttered naught but truth be so used, and a learned, wise man be so treated, of what use is it to avoid having a lying tongue and being ignorant? Lo, if these things are allowed, there is surely no reward for the righteous, and no resurrection for the dead."

When Elishah waxed old he was taken sick, and Rabbi Meir, learning of the illness of his aged teacher, called upon him.

"Oh return, return unto thy God," entreated Rabbi Meir.

"What!" exclaimed Elishah, "return! and could he receive my penitence, the penitence of an apostate who has so rebelled against him?"

"Is it not written," said Meir, "'Thou turnest man to contrition'? (Psalm xc. 3.) No matter how the soul of man may be crushed, he can still turn to his God and find relief."

Elishah listened to these words, wept bitterly and died. Not many years after his death his daughters came, poverty-stricken, asking relief from the colleges. "Remember," said they, "the merit of our father's learning, not his conduct."

The colleges listened to the appeal and supported the daughters of Elishah.

RABBI SIMON

Rabbi Judah, Rabbi Joseh, and Rabbi Simon were conversing one day, when Judah ben Gerim entered the apartment and sat down with the three. Rabbi Judah was speaking in a complimentary strain of the Gentiles (Romans). "See," said he, "how they have improved their cities, how beautiful they have made them, and how much they have done for the comfort and convenience of the citizens: bath-houses, bridges, fine broad streets; surely much credit is due them."

"Nay," answered Rabbi Simon, "all that they have done has been from a selfish motive. The bridges bring them in a revenue, for all who use them are taxed; the bath-houses are for their personal adornment — 'tis all selfishness, not patriotism."

Judah ben Gerim repeated these remarks to his friends, and finally they reached the ears of the Emperor. He would not allow them to pass unnoticed. He ordered that Judah, who had spoken well of the nation, should be advanced in honor; that Joseh, who had remained silent instead of seconding the assertions, should be banished to Zipore; and that Simon, who had disputed the compliment, should be put to death.

The latter with his son fled and concealed himself in the college when this fiat became known to him. For some time he remained there comparatively safe, his wife bringing his meals daily. But when the officers were directed to make diligent search he became afraid, lest through the indiscretion of his wife his place of concealment might be discovered.

"The mind of woman is weak and unsteady," said he,

"perhaps they may question and confuse her, and thus may death come upon me."

So leaving the city, Simon and his son took refuge in a lonely cave. Near its mouth some fruit-trees grew, supplying them with food, and a spring of pure water bubbled from rocks in the immediate vicinity. For thirteen years Rabbi Simon lived here, until the Emperor died and his decrees were repealed. He then returned to the city.

When Rabbi Phineas, his son-in-law, heard of his return, he called upon him at once, and noticing an apparent neglect in the mental and physical condition of his relative, he exclaimed, "Woe, woe! that I meet thee in so sad a condition!"

But Rabbi Simon answered,

"Not so; happy is it that thou findest me in this condition, for thou findest me no less righteous than before. God has preserved me, and my faith in him, and thus hereafter shall I explain the verse of Scripture, 'And Jacob came perfect.' Perfect in his physical condition, perfect in his temporal condition, and perfect in his knowledge of God."

Antoninus, in conversing with Rabbi Judah, said to him,

"In the future world, when the soul comes before the Almighty Creator for judgment, may it not find a plea of excuse for worldly wickedness in saying, 'Lo, the sin is the body's; I am now free from the body; the sins were not mine'?"

Rabbi Judah answered, "Let me relate to thee a parable. A king had an orchard of fine figs, which he prized most highly. That the fruit might not be stolen or abused, he placed two watchers in the orchard, and that they themselves might not be tempted to partake of the fruit, he chose one of them a blind man, and the other one lame. But lo, when they were in the orchard, the lame man said to his companion, 'I see very fine figs; they are luscious and tempting; carry me to the tree, that we may both partake of them.'

"So the blind man carried the lame man, and they ate of the figs.

"When the king entered the orchard he noticed at once that his finest figs were missing, and he asked the watchers what had become of them.

"The blind man answered,

"'I know not. I could not steal them; I am blind; I can not even see them.'

"And the lame man answered,

"'Neither could I steal them; I could not approach the tree.'

"But the king was wise, and he answered,

"'Lo, the blind carried the lame,' and he punished them accordingly.

"So is it with us. The world is the orchard in which the Eternal King has placed us, to keep watch and ward, to till its soil and care for its fruit. But the soul and body are the man; if one violates the precepts so does the other, and after death the soul may not say, 'It is the fault of the body to which I was tied that I committed sins'; no, God will do as did the owner of the orchard, as it is written,

"'He shall call from the heaven above, and to the earth to judge his people' (Psalms).

"He shall call from the 'heaven above,' which is the soul, and to the 'earth below,' which is the body, mixing with the dust from whence it sprung."

A heathen said to Rabbi Joshua, "Thou believest that God knows the future?"

"Yes," replied the Rabbi.

"Then," said the questioner, "wherefore is it written, 'The Lord said, I will destroy everything which I have made, because it repenteth me that I have made them'? Did not the Lord foresee that man would become corrupt?"

Then said Rabbi Joshua, "Hast thou children?"

"Yes," was the answer.

"When a child was born, what didst thou?"

"I made a great rejoicing."

"What cause hadst thou to rejoice? Dost thou not know that they must die?"

"Yes, that is true; but in the time of enjoyment I do not think of the future."

"So was it with God," said Rabbi Joshua. "He knew that men would sin; still that knowledge did not prevent the execution of his beneficent purpose to create them."

One of the emperors said to Rabbon Gamliel,

"Your God is a thief, as it is written, 'And the Lord God caused a deep sleep to fall upon Adam, and he slept. And he took a rib from Adam.'"

The Rabbi's daughter said, "Let me answer this aspersion. Last night robbers broke into my room, and stole therefrom a silver vessel; but they left a golden one in its stead."

The Emperor replied, "I wish that such thieves would come every night."

Thus was it with Adam; God took a rib from him, but placed a woman instead of it.

Rabbi Joshua, of Saknin, said in the name of Rabbi Levi, "The Lord considered from what part of the man he should form woman; not from the head, lest she should be proud; not from the eyes, lest she should wish to see everything; not from the mouth, lest she might be talkative; nor from the ear, lest she should wish to hear everything; nor from the heart, lest she should be jealous; nor from the hand, lest she should wish to find out everything; nor from the feet, in order that she might not be a wanderer; only from the most hidden place, that is covered even when a man is naked; namely, the rib."

The scholars of Rabbi Simon ben Jochai once asked him, "Why did not the Lord give to Israel enough manna to suffice them for a year, at one time, instead of meting it out daily?"

The Rabbi replied,

"I will answer ye with a parable. There was once a king who had a son to whom he gave a certain yearly allowance, paying the entire sum for his year's support on one ap-

pointed day. It soon happened that this day on which the allowance was due was the only day in the year when the father saw his son. So the king changed his plan, and gave his son each day his maintenance for that day only, and then the son visited his father with the return of each day's sun.

"So was it with Israel; each father of a family, dependent upon the manna provided each day by God's bounty, for his support and the support of his family, naturally had his mind devoted to the Great Giver and Sustainer of life."

When Rabbi Eleazer was sick his scholars visited him, and said: "Rabbi, teach us the way of life, that we may inherit eternity."

The Rabbi answered, "Give honor to your comrades. Know to whom you pray. Restrain your children from frivolous conversation, and place them among the learned men, in order that they may acquire wisdom. So may you merit life in the future world."

When Rabbi Jochanan was sick his scholars also called upon him. When he beheld them he burst into tears.

"Rabbi!" they exclaimed, "Light of Israel! The chief pillar! Why weep?"

The Rabbi answered, "Were I to be brought before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who may be angry with me, but not forever; who may imprison me, but not forever; who may kill me, but only for this world; whom I may sometimes bribe; even then I would fear. But now, I am to appear before the King of kings, the Most Holy One, blessed be he, who lives through all eternity. If he is wroth, it is forever; if he imprisons me, it is forever; if he slays me, it is for the future world; and I can bribe him neither with words nor money. Not only this, two paths are before me, one leading to punishment the other to reward, and I know not which one I must travel. Should I not weep?"

The scholars of Rabbi Johanan, the son of Zakai, asked of their teacher this question:

"Wherefore is it, that according to the law, the punishment of a highwayman is not as severe as the punishment of a sneak-thief? According to the Mosaic law, if a man steals an ox or a sheep, and kills it or sells it, he is required to restore five oxen for the one ox, and four sheep for the one sheep (Exodus xxi. 37); but for the highwayman we find, 'When he hath sinned and is conscious of his guilt, he shall restore that he hath taken violently away; he shall restore it and its principal, and the fifth part thereof he shall add thereto.' Therefore, he who commits a highway robbery pays as punishment one-fifth of the same, while a sneak-thief is obliged to return five oxen for one ox, and four sheep for one sheep. Wherefore is this?"

"Because," replied the teacher, "the highway robber treats the servant as the master. He takes away violently in the presence of the servant, the despoiled man, and the master — God. But the sneak-thief imagines that God's eye is not upon him. He acts secretly, thinking as the Psalmist says, 'The Lord doth not see, neither will the God of Jacob regard it' (Psalms xciv. 5). Listen to a parable. Two men made a feast. One invited all the inhabitants of the city, and omitted inviting the king. The other invited neither the king nor his subjects. Which one deserves condemnation? Certainly the one who invited the subjects and not the king. The people of the earth are God's subjects. The sneak-thief fears their eyes, yet he does not honor the eye of the king, the eye of God, which watches all his actions."

Rabbi Meir says, "This law teaches us how God regards industry. If a person steals an ox he must return five in its place, because while the animal was in his unlawful possession it could not work for its right owner. A lamb, however, does no labor, and is not profitable that way; therefore he is only obliged to replace it fourfold."

Rabbi Nachman dined with his teacher, Rabbi Yitzchak, and, upon departing after the meal, he said, "Teacher, bless me!"

"Listen," replied Rabbi Yitzchak. "A traveler was once

journeying through the desert, and when weary, hungry, and thirsty, he happened upon an oasis, where grew a fruitful tree, wide-branched, and at the foot of which there gushed a spring of clear, cool water.

"The stranger ate of the luscious fruit, enjoying and resting in the grateful shade, and quenching his thirst in the sparkling water which bubbled merrily at his feet.

"When about to resume his journey, he addressed the tree and spoke as follows:

"'O gracious tree, with what words can I bless thee, and what good can I wish thee? I can not wish thee good fruit, for it is already thine; the blessing of water is also thine, and the gracious shade thrown by thy beauteous branches the Eternal has already granted thee, for my good and the good of those who travel by this way. Let me pray to God, then, that all thy offspring may be goodly as thyself.'

"So it is with thee, my pupil. How shall I bless thee? Thou art perfect in the law, eminent in the land, respected, and blessed with means. May God grant that all thy offspring may prove goodly as thyself."

A wise man, say the Rabbis, was Gebiah ben Pesisah. When the children of Canaan accused the Israelites of stealing their land, saying, "The land of Canaan is ours, as it is written, 'The land of Canaan and its boundaries belong to the Canaanites,'" and demanded restitution, Gebiah offered to argue the case before the ruler.

Said Gebiah to the Africans, "Ye bring your proof from the Pentateuch, and by the Pentateuch will I refute it. 'Cursed be Canaan; a servant of servants shall he be unto his brethren' (Gen. ix. 25). To whom does the property of a slave belong? To his master. Even though the land belonged to ye, through your servitude it became Israel's."

"Answer him," said the ruler.

The accusers asked for three days' time to prepare their reply, but at the end of the three days they had vanished.

Then came the Egyptians, saying, "'God gave the Israelites favor in the eyes of the Egyptians, and they lent them gold and silver. Now return us the gold and silver which our ancestors lent ye."

Again Gebiah appeared for the sages of Israel.

"Four hundred and thirty years," said he, "did the children of Israel dwell in Egypt. Come, now, pay us the wages of six hundred thousand men who worked for ye for naught, and we will return the gold and silver."

Then came the children of Ishmael and Ketura, before Alexander of Mukdon, saying, "The land of Canaan is ours, as it is written, 'These are the generations of Ishmael, the son of Abraham'; even as it is written, 'These are the generations of Isaac, the son of Abraham.' One son is equal to the other; come, give us our share."

Again Gebiah appeared as counsel for the sages.

"From the Pentateuch, which is your proof, will I confound ye," said he. "Is it not written, 'Abraham gave all that he had to Isaac, but unto the sons of the concubines that Abraham had, Abraham gave gifts.' The man who gives his children their inheritance during his life does not design to give it to them again after his death. To Isaac Abraham left all that he had; to his other children he gave gifts, and sent them away."

Truly a good man, say the Rabbis, was King Munmaz, a descendant of the Hashmonites. During a period of famine he gave to the poor the contents of his treasury and the treasury of his father.

His relatives upbraided him for his liberality. "What thy father saved," they exclaimed, "thou hast thrown away."

Then answered Munmaz,

"My father laid up treasures here on earth; I gather it in the heavens above. 'The truth comes forth from the earth, but beneficence looks down from heaven.' My father hoarded it where hands might have been stretched forth for it; I have placed it beyond the reach of human hands. 'Thy throne is established in justice and beneficence.' For my

father it produced no fruit, but for me it is bringing forth manifold. 'Say to the righteous it is good: the fruit of their labor they may eat.' My father saved money; I saved life. 'The fruit of the righteous is the tree of life. Who saves lives is a wise man.' My father saved for others; I save for myself; my father saved for this world, but I save for the next. 'Thy beneficence will go before thee; the glory of the Lord will gather thee.'"

THE TALMUD

THE HAGGADA

PROVERBS AND SAYINGS OF THE RABBIS

Woe to the children banished from their father's table.

A handful of food will not satisfy the lion, neither can a pit be filled again with its own dust.

Pray to God for mercy until the last shovelful of earth is cast upon thy grave.

Cease not to pray even when the knife is laid upon thy neck.

Open not thy mouth to speak evil.

To be patient is sometimes better than to have much wealth.

The horse fed too liberally with oats becomes unruly.

Happy the pupil whose teacher approves his words.

When the cucumbers are young we may tell whether they will become good for food.

Do not to others what you would not have others do to you.

The ass complains of the cold even in July (*Tamuz*).

First learn and then teach.

Few are they who see their own faults.

A single light answers as well for a hundred men as for one.

Victuals prepared by many cooks will be neither hot nor cold.

The world is a wedding.

Youth is a wreath of roses.

A myrtle even in the desert remains a myrtle.

Teach thy tongue to say, "I do not know."

The house which opens not to the poor will open to the physician.

The birds of the air despise a miser.

Hospitality is an expression of divine worship.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

Do not place a blemish on thine own flesh.

Attend no auctions if thou hast no money.

Rather skin a carcass for pay, in the public streets, than lie idly dependent on charity.

Deal with those who are fortunate.

What is intended for thy neighbor will never be thine.

The weakness of thy walls invites the burglar.

The place honors not the man; 'tis the man who gives honor to the place.

The humblest man is ruler in his own house.

If the fox is king bow before him.

If a word spoken in its time is worth one piece of money, silence in its time is worth two.

Tobias committed the sins and his neighbor received the punishment.

Poverty sits as gracefully upon some people as a red saddle upon a white horse.

Drain not the waters of thy well while other people may desire them.

The doctor who prescribes gratuitously gives a worthless prescription.

The rose grows among thorns.

The wine belongs to the master, but the waiter receives the thanks.

He who mixes with unclean things becomes unclean himself; he whose associations are pure becomes more holy with each day.

No man is impatient with his creditors.

Make but one sale, and thou art called a merchant.

Mention not a blemish which is thy own, in detraction of thy neighbor.

If certain goods sell not in one city, try another place.

He who reads the letter should execute the message.

A vessel used for holy purposes should not be put to use less sacred.

Ornament thyself first, then magnify others.

Two pieces of coin in one bag make more noise than a hundred.

Man sees the mote in his neighbor's eye, but knows not of the beam in his own.

The rivalry of scholars advances science.

If thou tellest thy secret to three persons, ten know of it.

When wine enters the head the secret flies out.

When a liar speaks the truth he finds his punishment in the general disbelief.

The camel desired horns, and his ears were taken from him.

Sorrow for those who disappear never to be found.

The officer of the king is also a recipient of honors.

He who studies can not follow a commercial life; neither can the merchant devote his time to study.

There is no occasion to light thy lamp at noontide.

Let the fruit pray for the welfare of the leaf.

Meat without salt is fit only for the dogs.

Trust not thyself until the day of thy death.

Woe to the country which hath lost its leader; woe to the ship when its captain is no more.

He who increaseth his flesh but multiplieth food for the worms.

The day is short, the labor great, and the workman slothful.

Be yielding to thy superior; be affable toward the young; be friendly with all mankind.

Silence is the fence round wisdom.

Without law, civilization perishes.

Every man will surely have his hour.

Rather be the tail among lions than the head among foxes.

Into the well which supplies thee with water cast no stones.

Many a colt's skin is fashioned to the saddle which its mother bears.

Truth is heavy, therefore few care to carry it.

Say little and do much.

He who multiplieth words will likely come to sin.

Sacrifice thy will for others, that they may be disposed to sacrifice their wills for thee.

Study to-day; delay not.

Look not upon thy prayers as on a task; let thy supplications be sincere.

He who is loved by man is loved by God.

Honor the sons of the poor; they give to science its splendor.

Do not live near a pious fool.

A small coin in a large jar makes a great noise.

Use thy noble vase to-day; to-morrow it may break.

The cat and the rat make peace over a carcass.

He who walks each day over his estate finds a coin daily.

The dog follows thee for the crumbs in thy pocket.

The soldiers fight, and the kings are heroes.

When the ox is down many are the butchers.

Descend a step in choosing thy wife; ascend a step in choosing thy friend.

Beat the gods and their priests will tremble.

The sun will set without thy assistance.

Hold no man responsible for his utterances in times of grief.

One man eats, another says grace.

He who curbs his wrath merits forgiveness for his sins.

Commit a sin twice and it will not seem to thee a crime.

When love is intense both find room enough upon one board of the bench; afterward they may find themselves cramped in a space of sixty cubits.

Study is more meritorious than sacrifice.

Jerusalem was destroyed because the instruction of the young was neglected.

The world is saved by the breath of school children. Even to rebuild the temple, the schools must not be closed.

Blessed is the son who has studied with his father, and blessed the father who has instructed his son.

Avoid wrath and thou wilt avoid sin; avoid intemperance and thou wilt not provoke Providence.

When others gather, do thou disperse; when others disperse, gather.

When thou art the only purchaser, then buy; when other buyers are present, be thou nobody.

The foolish man knows not an insult, neither does a dead man feel the cutting of a knife.

The cock and the owl both await daylight. "The light," says the cock, "brings me delight; but what in the world art thou waiting for?"

The thief who finds no opportunity to steal considers himself an honest man.

A Galilean said, "When the shepherd is angry with his flock, he appoints for its leader a blind bell wether."

Though it is not incumbent upon thee to complete the work, thou must not therefore cease from pursuing it. If the work is great, great will be thy reward, and thy Master is faithful in his payments.

There are three crowns: of the law, the priesthood, and the kingship; but the crown of a good name is greater than them all.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honor? He who honoreth mankind.

Despise no man and deem nothing impossible; every man hath his hour and everything its place.

Iron breaks stone; fire melts iron; water extinguishes fire; the clouds consume water; the storm dispels clouds; man withstands the storm; fear conquers man; wine banishes fear; sleep overcomes wine, and death is the master of sleep; but "charity," says Solomon, "saves even from death."

How canst thou escape sin? Think of three things: whence thou comest, whither thou goest, and before whom thou must appear. The scoffer, the liar, the hypocrite, and the slanderer can have no share in the future world of bliss. To slander is to commit murder.

Repent the day before thy death.[1]

Ten measures of wisdom came into the world; the law of Israel received nine measures, and the balance of the world one. Ten measures of beauty came into the world; Jerusalem received nine measures, and the rest of the world one.

Rabbi Simon said,

"The world stands on three pillars: law, worship, and charity."

Rabbi Ada said,

"When he who attends the synagogue regularly is prevented from being present, God asks for him."

Rabbi Simon, the son of Joshua, said,

"His enemies will humble themselves before the one who builds a place of worship."

Rabbi Lakish said,

"He who is able to attend synagogue, and neglects to do so, is a bad neighbor."

Rabbi José said,

"One need not stand upon a high place to pray, for it is written, 'Out of the depths have I called unto thee, O Lord.'" (Psalm xxx. 1.) The same Rabbi prohibits moving about or talking during the progress of prayers, enlarging on Solomon's advice, "Keep thy foot when thou goest into the house of the Lord, and be more ready to hear than to offer the sacrifice of fools." (Eccl. v. 1.)

Rabbi Chia, the son of Abba, said,

"To pray loudly is not a necessity of devotion; when we pray we must direct our hearts toward heaven."

When our ancestors in the wilderness were saved from death by gazing upon the brazen serpent, it was not the serpent which killed or preserved. It was the trustful appeal to the Father in heaven.

Say the Rabbis, "Praise the Lord for the evil as for the good"; and David is given as an example when he said, "I

1 The Rabbi who said, "Repent the day before thy death," was asked by his disciples how they could follow his advice, as man was unable to tell upon what day his death would occur. He answered, "Consider *every* day thy last; be ever ready with penitence and good deeds."

had met with distress and sorrow, I then called on the name of the Lord." (Psalm cxvi.)

Rabbi Ashi said,

"Charity is greater than all."

Rabbi Eleazar said,

"Who gives charity in secret is greater than Moses."

He finds authority for this saying in the words of Moses (Deut. ix. 19). "For I was afraid of the anger," and the words of Solomon (Prov. xxi. 14), which he presents as an answer, "A gift given in secret pacifieth anger."

Rabbi Joshua said,

"A miser is as wicked as an idolater."

Rabbi Eleazar said,

"Charity is more than sacrifices."

Rabbi Jochanan said,

"He who gives charity becomes rich," or as it is written, "A beneficent soul will be abundantly gratified."

One day a philosopher inquired of Rabbi Akiba, "If your God loves the poor, why does he not support them?"

"God allows the poor to be with us ever," responded Akiba, "that the opportunities for doing good may never fail."

"But," returned the philosopher, "how do you know that this virtue of charity pleases God? If a master punishes his slaves by depriving them of food and clothing, does he feel pleased when others feed and clothe them?"

"But suppose, on the other hand," said the Rabbi, "that the children of a tender father, children whom he could no longer justly assist, had fallen into poverty, would he be displeased if kind souls pitied and aided them? We are not the slaves of a hard master. God calls us his children, and himself we call our Father."

Rabbah said,

"When one stands at the judgment-seat of God these questions are asked:

"'Hast thou been honest in all thy dealings?'

"'Hast thou set aside a portion of thy time for the study of the law?'

"'Hast thou observed the first commandment?'

"'Hast thou, in trouble, still hoped and believed in God?'

"'Hast thou spoken wisely?'"

"All the blessings of a household come through the wife, therefore should her husband honor her."

Rab said,

"Men should be careful lest they cause women to weep, for God counts their tears.

"In cases of charity, where both men and women claim relief, the latter should be first assisted. If there should not be enough for both, the men should cheerfully relinquish their claims.

"A woman's death is felt by nobody as by her husband.

"Tears are shed on God's altar for the one who forsakes his first love.

"He who loves his wife as himself, and honors her more than himself, will train his children properly; he will meet, too, the fulfilment of the verse, 'And thou shalt know that there is peace in thy tent, and thou wilt look over thy habitation and shall miss nothing.'" (Job v. 24.)

Rabbi José said,

"I never call my wife 'wife,' but 'home,' for she, indeed, makes my home.

"He who possesses a knowledge of God, and a knowledge of man, will not easily commit sin.

"The Bible was given us to establish peace.

"He who wrongs his fellow-man, even in so small a coin as a penny, is as wicked as if he should take life.

"He who raises his hand against his fellow in passion is a sinner.

"Be not the friend of one who wears the cloak of a saint to cover the deformities of a fool."

Rabbi Simon said,

"One who gives way to passion is as bad as an idolater.

"Hospitality is as great a virtue as studying the law."

"Never put thyself in the way of temptation," advised Rabbi Judah; "even David could not resist it."

Rabbi Tyra, on being asked by his pupils to tell them the secret which had gained him a happy, peaceful old age, replied, "I have never cherished anger with my family; I have never envied those greater than myself, and I have never rejoiced in the downfall of any one."

"Unhappy is he who mistakes the branch for the tree, the shadow for the substance.

"Thy yesterday is thy past; thy to-day thy future; thy to-morrow is a secret.

"The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.

"Life is but a loan to man; death is the creditor who will one day claim it.

"Understand a man by his own deeds and words. The impressions of others lead to false judgment."

Rabbi Jacob said,

"He through whose agency another has been falsely punished stands outside of heaven's gates."

Rabbi Isaac said,

"The sins of the bad-tempered are greater than his merits."

Rabbi Lakish said,

"The man who sins is foolish as well as wicked."

Rabbi Samuel said,

"The good actions which we perform in this world take form and meet us in the world to come.

"Better to bear a false accusation in silence, than by speaking to bring the guilty to public shame.

"He who can feel ashamed will not readily do wrong.

"There is a great difference between one who can feel ashamed before his own soul and one who is only ashamed before his fellow-man."

Rabbi Akiba said,

"God's covenant with us included work; for the command, 'Six days shalt thou work and the seventh shalt thou rest,' made the 'rest' conditional upon the 'work.'"

Rabbi Simon said, on the same subject,

"God first told Adam to dress the Garden of Eden, and

to keep it (Gen. ii. 15), and then permitted him to eat of the fruit of his labor."

Rabbi Tarphon said,

"God did not dwell in the midst of Israel till they had worked to deserve his presence, for he commanded, 'They shall make me a sanctuary, and then I will dwell in the midst of them.'"

When Jerusalem was in the hands of the Romans, one of their philosophers asked of the Rabbis,

"If your God dislikes idolatry, why does he not destroy the idols and so put temptation out of the way?"

The wise men answered,

"Would you have the sun and the moon destroyed because of the foolish ones who worship them? To change the course of nature to punish sinners would bring suffering to the innocent also."

In Ecclesiastes ix. 14, we find this verse:

"There was a little city and the men therein were few, and there came against it a great king, and built around it great works of siege; but there was found in it a poor wise man, and he delivered the city by his wisdom."

The sages interpret this verse most beautifully. The "little city" is man, and the "few men" are his different qualities. The "king" who besieged it is evil inclination, and the "great bulwarks" he built around it are "evil deeds." The "poor wise man" who saved the city is the "good actions" which the poorest may readily perform.

Rabbi Judah said,

"He who refuses to teach a precept to his pupil is guilty of theft, just as one who steals from the inheritance of his father; as it is written, 'The law which Moses commanded us is the inheritance of the congregation of Jacob.' (Deut.) But if he teaches him, what is his reward?"

Raba says, "He will obtain the blessing of Joseph."

Rabbi Eleazer said,

"That house where the law is not studied by night should be destroyed.

"The wealthy man who aids not the scholar desirous of studying God's law will not prosper.

"He who changes his word, saying one thing and doing another, is even as he who serveth idols."

Rabbi Chamah, the son of Papa, said,

"He who eats or drinks and blesses not the Lord is even as he who stealeth, for it is said, 'The heavens are the heavens of the Lord, and the earth hath he given to the children of men.'"

Rabbi Simon, the son of Lakish, said,

"They who perform one precept in this world will find it recorded for their benefit in the world to come; as it is written, 'Thy righteousness will go before thee; the glory of the Lord will gather thee in.' And the same will be the case, in contrast, with those who sin. For the Bible says, 'Which I commanded thee this day to do them,' to 'do them,' the precepts, to-day, though the reward is not promised to-day; but in the future, ordinances obeyed, will testify in thy favor, for 'thy righteousness will go before thee.'"

The Rabbis pronounced those the "friends of God" who being offended thought not of revenge; who practised good through love for God, and who were cheerful under suffering and difficulties. Of such Isaiah wrote, "They shall shine forth like the sun at noonday."

Love thy wife as thyself; honor her more than thyself. He who lives unmarried lives without joy. If thy wife is small, bend down to her and whisper in her ear. He who sees his wife die has, as it were, been present at the destruction of the sanctuary itself. The children of a man who marries for money will prove a curse to him.

He who has more learning than good deeds is like a tree with many branches but weak roots; the first great storm will throw it to the ground. He whose good works are greater than his knowledge is like a tree with fewer branches but with strong and spreading roots, a tree which all the winds of heaven can not uproot.

Better is the curse of the righteous man than the blessing

of the wicked. Better the curse of Achia, the Shelonite, than the blessing of Bil'am, the son of Beor. Thus did Achia curse the Israelites, "And the Lord will smite Israel as the reed is shaken in the water." (Kings xiv. 15.) The reed bends but it breaks not, for it groweth by the water, and its roots are strong. Thus did Bil'am bless Israel, "As cedar-trees beside the waters." Cedars do not grow beside the waters; their roots are weak, and when strong winds blow they break in pieces.

BENEVOLENCE

According to a proverb of the Fathers, benevolence is one of the pillars upon which the world rests. "The world," said they, "is sustained by virtue of three things: the law, divine worship, and active benevolence." The Pentateuch commences and ends with an act of benevolence, as it is written, "And the Lord God made unto Adam and to his wife coats of skin, and clothed them" (Gen. iii. 20); and also, "And he (God) buried him" (Deut. xxxiv. 6). To do a person a favor is to act beneficently toward him without any hope or desire of return, and may be practised in two cases — to oblige a person to whom we are not under obligation, and to accommodate or oblige a person, with more trouble to ourselves and more gain to him than he deserves. The mercy which is mentioned in the Bible is that which is given freely and without desert upon the part of one to whom it is granted; for instance, the benevolence of God is called mercy, because we are in debt to God, and he owes us nothing. Charity is also a species of benevolence, but it can only be applied to the poor and needy; while benevolence itself is both for poor and rich, high and lowly. We may even act benevolently toward the dead, attending to the last rites; this is called mercy and truth. If we oblige a fellow-man, it is possible that he may, in the course of time, repay the same; but benevolence to the dead is the very truth of mercy; it can not be returned. In three instances is benevolence superior to charity. Charity may be practised by means of money; benevolence with or without money. Char-

ity is for the poor alone; benevolence either for the poor or for the rich. Charity we can display but to the living; benevolence to the living or the dead.

"After the Lord your God ye shall walk." How is it possible for us to walk after God? By following his attributes and examples. The Lord clothed the naked, as it is written, "The Lord God made to Adam and his wife coats of skin and clothed them." So we must do the same. The Lord visited the sick. "The Lord appeared to him in the grove of Mamre" (which was immediately after the circumcision). So we must do the same. The Lord comforteth the mourner. "It came to pass after the death of Abraham, God blessed his son Isaac." So we must do the same. The Lord buried the dead, as it is written, "He (God) buried him." So must we do the same. To attend to the dead, follow to its last resting-place the dust of our fellows, is an act of benevolence both to the dead and the living—the spirit departed and the mourners.

Rabbi Judah said, "If a person weeps and mourns excessively for a lost relative, his grief becomes a murmur against the will of God, and he may soon be obliged to weep for another death." We should justify the decree of God, and exclaim with Job, "The Lord gave and the Lord hath taken; blessed be the name of the Lord."

Hospitality is another attribute of benevolence. It is said of Abraham, "And he planted an orchard." This was not an orchard as we understand the word, but an inn. Abraham opened his house to passing travelers, and entertained them in a hospitable manner. When his guests thanked him for his attention, Abraham replied, "Do not thank me, for I am not the owner of this place; thank God, who created heaven and earth." In this manner he made the name of God known among the heathens. Therefore he gave us an example of hospitality which we should follow, as it is written in the proverbs of the Fathers, "Let thy house be open wide as a refuge, and let the poor be cordially received within thy walls." When they enter thy house, receive them with a friendly glance, and set immediately

before them thy bread and salt. Perhaps the poor man may be hungry, and yet hesitate to ask for food. Even though there may be much to trouble thee, thou must hide thy feelings from thy guests; comfort them if they need kindly words, but lay not thine own troubles before them. Remember how kindly Abraham acted toward the three angels whom he thought were men; how hospitably he treated them, saying, "My lords, if I have found grace in your eyes, do not pass away from your servant," etc. (Gen. xviii. 3.) Be always friendly to thy guests, then when thou shalt call upon the Lord he will answer thee.

God knows whether the hearts which seek him offer him all of which they are capable. During the existence of the temple, the Lord received with equal favor the meat-offering of a handful of flour and the sacrifice of a bull. So now, the offering of the poor is just as acceptable as the utmost which the rich man can afford, if their hearts are equally with the Lord.

It was said of Rabbi Tarphon that, though a very wealthy man, he was not charitable according to his means. One time Rabbi Akiba said to him, "Shall I invest some money for thee in real estate, in a manner which will be very profitable?" Rabbi Tarphon answered in the affirmative, and brought to Rabbi Akiba four thousand *denars* in gold, to be so applied. Rabbi Akiba immediately distributed the same among the poor. Some time after this Rabbi Tarphon met Rabbi Akiba, and asked him where the real estate which he had bought for him was situated. Akiba led his friend to the college, and showed him a little boy, who recited for them the 112th Psalm. When he reached the ninth verse, "He distributeth, he giveth to the needy, his righteousness endureth forever,"

"There," said Akiba, "thy property is with David, the King of Israel, who said, 'he distributeth, he giveth to the needy.'"

"And wherefore hast thou done this?" asked Tarphon.

"Knowest thou not," answered Rabbi Akiba, "how Nak-

dimon, the son of Guryon, was punished because he gave not according to his means?"

"Well," returned the other, "why didst thou not tell me this; could I not have distributed my means without thy aid?"

"Nay," said Akiba, "it is a greater virtue to cause another to give than to give one's self."

From this we may learn that he who is not charitable according to his means will be punished.

Rabbi Jochanan, the son of Lakkai, was once riding outside of Jerusalem, and his pupils had followed him. They saw a poor woman collecting the grain which dropped from the mouths and troughs of some feeding cattle, belonging to Arabs. When she saw the Rabbi, she addressed him in these brief words, "Oh Rabbi, assist me." He replied, "My daughter, whose daughter art thou?"

"I am the daughter of Nakdimon, the son of Guryon," she answered.

"Why, what has become of thy father's money?" asked the Rabbi; "the amount which thou didst receive as a dowry on thy wedding-day?"

"Ah," she replied, "is there not a saying in Jerusalem, 'The salt was wanting to the money?'"[2]

"And thy husband's money," continued the Rabbi; "what of that?"

"That followed the other," she answered; "I have lost them both."

The Rabbi turned to his scholars and said,

"I remember, when I signed her marriage-contract, her father gave her as a dowry one million golden *denars,* and her husband was wealthy in addition thereto."

The Rabbi sympathized with the woman, helped her, and wept for her.

"Happy are ye, O sons of Israel," he said; "as long as ye perform the will of God naught can conquer ye; but if ye fail to fulfil his wishes, even the cattle are superior to ye."

[2] Salt is used to preserve meat; without salt the meat rots. Charity is to money even as salt is to meat.

He who does not practise charity commits a sin. This is proved in the life of Nachum.

Nachum, whatever occurred to him, was in the habit of saying, "This too is for the best." In his old age he became blind; both of his hands and both of his legs were amputated, and the trunk of his body was covered with a sore inflammation. His scholars said to him, "If thou art a righteous man, why art thou so sorely afflicted?"

"All this," he answered, "I brought upon myself. Once I was traveling to the house of my father-in-law, and I had with me thirty asses laden with provisions and all manner of precious articles. A man by the wayside called to me, 'Oh Rabbi, assist me.' I told him to wait until I unloaded my asses. When that time arrived and I had removed their burdens from my beasts, I found to my sorrow that the poor man had fallen and expired. I threw myself upon his body and wept bitterly. 'Let these eyes, which had no pity on thee, be blind,' I said; 'these hands, that delayed to assist thee, let them be cut off, and also these feet, which did not run to aid thee.' And yet I was not satisfied until I prayed that my whole body might be stricken with a sore inflammation. Rabbi Akiba said to me, 'Woe to me that I find thee in this state!' But I replied, 'Happy to thee that thou meetest me in this state, for through this I hope that my iniquity may be forgiven, and all my righteous deeds still remain recorded to gain me a reward of life eternal in the future world.'"

Rabbi Janay upon seeing a man bestowing alms in a public place, said, "Thou hadst better not have given at all than to have bestowed alms so openly and put the poor man to shame.

"One should rather be thrown into a fiery furnace than be the means of bringing another to public shame."

The Rabbis particularly insist that we are not to confine the exercise of charity to our own people, for the law of Moses inculcates kindness and hospitality toward the stranger within our gates. Even the animals are especially remembered in his most merciful code.

Rabbi Juda said, "No one should sit down to his own meals until seeing that all the animals dependent upon his care are provided for."

Rabbi Jochanan has said that it is as pleasing in God's sight, if we are kind and hospitable to strangers, as if we rise up early to study his law; because the former is in fact putting his law into practise. He also said, "He who is active in kindnesses toward his fellows is forgiven his sins."

Both this Rabbi and Abba say it is better to lend to the poor than to give to them, for it prevents them from feeling ashamed of their poverty, and is really a more charitable manner of aiding them. The Rabbis have always taught that kindness is more than the mere almsgiving of charity, for it includes pleasant words with the more substantial help.

MEEKNESS

We find in the Bible many instances of the pleasure which meekness and humility in the creature affords the Great Creator. The noblest of our ancestors were those who were free from self-pride.

Abraham, the pure in heart, knew well he was but dust of the earth; and when the sons of Heth addressed him as the "prince of God," he bowed down before them.

Moses and Aaron, the leaders of Israel, exclaimed, "What are we!" And Moses in place of being jealous on hearing that two of his followers were prophesying in the camp, said humbly, "Would that all the Lord's people were prophets." (Numb. xi. 29.)

When David dedicated to God's service the costly material he had gathered for the temple, he meekly said, "Only of thine own have we given thee." (Psalm xxxvii. 11.)

From the Great Eternal, himself, we learn humility. He chose Mount Sinai from which to give his commandments; 'twas not the highest of the mountains. He called to Moses not from a lofty tree but from a lowly bush. When he spoke to Elijah he allowed the wind to roar, the earth to tremble, and the fire to flash forth; but for his medium he chose "the still, small voice."

Rabbi Hunnah said, "He who is proud in heart is as sinful as the idolater."

Rabbi Abira said, "He who is proud shall be humbled."

Heskaiah said, "The prayers of a proud, hard-hearted man are never heard."

Rabbi Ashi said, "He who hardens his heart with pride softens his brains with the same."

Rabbi Joshua said, "Meekness is better than sacrifice"; for is it not written, "The sacrifices of God are a broken heart — a broken contrite spirit, thou, O Lord, wilt not despise"?

THE FEAR OF GOD

The son of Rabbi Hunnah said, "He who possesses a knowledge of God's law, without the fear of him, is as one who has been entrusted with the inner keys of a treasury, but from whom the outer ones are withheld."

Rabbi Alexander said, "He who possesses worldly wisdom and fears not the Lord is as one who designs building a house and completes only the door, for as David wrote in Psalm cxi., 'The beginning of wisdom is the fear of the Lord.'"

When Rabbi Jochanan was ill his pupils visited him and asked him for a blessing. With his dying voice the Rabbi said, "I pray that you may fear God as you fear man." "What!" exclaimed his pupils, "should we not fear God more than man?"

"I should be well content," answered the sage, "if your actions proved that you feared him as much. When you do wrong you first make sure that no human eyes see you; show the same fear of God, who sees everywhere, and everything, at all times."

Abba says we can show our fear of God in our intercourse with one another. "Speak pleasantly and kindly to every one," he says, "trying to pacify anger, seeking peace, and pursuing it with your brethren and with all the world, and by this means you will gain that 'favor and good understanding in the sight of God and man,' which Solomon so high prized." (Prov. iii. 9.)

Rabbi Jochanan had heard Rabbi Simon, son of Jochay, illustrate by a parable that passage of Isaiah which reads as follows: "I, the Lord, love uprightness; but hate robbery converted into burnt-offering."

A king having imported certain goods upon which he laid a duty, bade his officers, as they passed the custom-house, to stop and pay the usual tariff.

Greatly astonished, his attendants addressed him thus: "Sire! all that is collected belongs to your Majesty; why then give what must be eventually paid into thy treasury?"

"Because," answered the monarch, "I wish travelers to learn, from the action I now order you to perform, how abhorrent dishonesty is in my eyes."

Even so is it regarding the dealings of the Almighty with us, pilgrims on earth. Though all we possess belongs to him, yet he adds to it continually, in order to increase our temporal enjoyment. Should any one imagine, therefore, that to defraud man in order to present to God what is solely his own, might be allowable, he would be rebuked by the teachings of Holy Writ, for the just God condemns the act, and calls it hateful.

From this we may then infer, for instance, that palm-branches, stolen in order to perform therewith the prescribed rites at the Feast of Tabernacles, are unfit for use by reason of the unlawful manner in which they were obtained.

Rabbi Eleazer said: "He who is guided by righteousness and justice in all his doings may justly be asserted to have copied God in his unbounded beneficence. For of him (blessed be his name) we read, 'He loveth righteousness and justice'; that is, 'The earth is filled with the loving-kindness of God.' Might we think that to follow such a course is an easy task? No! The virtue of beneficence can be gained only by great efforts. Will it be difficult, however, for him that has the fear of God constantly before his eyes to acquire this attribute? No; he will easily attain it whose every act is done in the fear of the Lord.

"A crown of grace is the hoary head; on the way of righteousness can it be found."

So taught Solomon in his Proverbs. Hence various Rabbis, who had attained an advanced age, were questioned by their pupils as to the probable cause that had secured them that mark of divine favor. Rabbi Nechumah answered that, in regard to himself, God had taken cognizance of three principles by which he had endeavored to guide his conduct.

First, he had never striven to exalt his own standing by lowering that of his neighbor. This was agreeable to the example set by Rabbi Hunna, for the latter, while bearing on his shoulders a heavy spade, was met by Rabbi Choana ben Chanilai, who, considering the burden derogatory to the dignity of so great a man, insisted upon relieving him of the implement and carrying it himself. But Rabbi Hunna refused, saying, "Were this your habitual calling I might permit it, but I certainly shall not permit another to perform an office which, if done by myself, may be looked upon by some as menial."

Secondly, he had never gone to his night's rest with a heart harboring ill-will against his fellow-man, conformably with the practise of Mar Zutra, who, before sleeping, offered this prayer: "O Lord! forgive all those who have done me injury."

Thirdly, he was not penurious, following the example of the righteous Job, of whom the sages relate that he declined to receive the change due him after making a purchase.

Another Rabbi, bearing also the name of Nechumah, replied to Rabbi Akiba that he believed himself to have been blessed with long life because, in his official capacity, he had invariably set his face against accepting presents, mindful of what Solomon wrote, "He that hateth gifts will live." Another of his merits he conceived to be that of never resenting an offense; mindful of the words of Rabba, "He who is indulgent toward others' faults will be mercifully dealt with by the Supreme Judge."

Rabbi Zera said that the merit of having reached an extreme age was in his case due, under Providence, to his conduct through life. He governed his household with mildness and forbearance. He refrained from advancing an

opinion before his superiors in wisdom. He avoided rehearsing the word of God in places not entirely free from uncleanliness. He wore the phylacteries all day, that he might be reminded of his religious duties. He did not make the college where sacred knowledge is taught a place of convenience, as, for instance, to sleep there, either occasionally or habitually. He never rejoiced over the downfall of a fellow-mortal, nor would he designate another by a name objectionable to the party personally, or to the family of which he was a member.

HONOR THY PARENTS

The Bible makes man's parents equally deserving, with the Most High, of his honor and reverence. "Honor thy father and thy mother," is one of the precepts of the decalogue, and it is also written, "Honor God from thy wealth." "Fear thy father and mother," and "The Lord thy God shalt thou fear," are also divine inculcations, while the penalty for the blasphemous child, who sins against either his earthly parents or the great Father of the universe, is the same, even as it is written, "Who curses his father and his mother shall be put to death," and "Every man who blasphemes God shall carry his death."

"Three friends," said the Rabbis, "has man." God, his father, and his mother. "He who honors his parents," says God, "honors me, even as though I lived among them."

Rabbi Judah said, "Known and revealed are the ways of man. A mother coaxes a child with kind words and gentle ways, gaining honor and affection; therefore, the Bible says, 'Honor thy father,' before 'Honor thy mother.' But in regard to fearing, as the father is the preceptor of the child, teaching it the law, the Bible says, 'Every man shall fear his mother,' before the word 'father.'"

Rabbi Ulah was once asked, "How extended should be this honor due to parents?"

He replied,

"Listen, and I will tell ye how thoroughly it was ob-

served by a heathen, Damah, the son of Nethina. He was a diamond merchant, and the sages desired to purchase from him a jewel for the ephod of the high priest. When they reached his house they found that the key of the safe in which the diamond was kept was in the possession of Damah's father, who was sleeping. The son absolutely refused to wake his father, to obtain the key, even when the sages in their impatience offered him a much larger sum for the jewel than he had demanded. And further, when his father awoke, and he delivered the diamond to the purchasers, and they offered him the larger sum which they had named, he took from it his first price, returning the balance to them, with the words, 'I will not profit by the honor of my father.'"

Man can not always judge of man, and, in the respect paid to parents by their children, earthly eyes can not always see the truth. For instance, a child may feed his parents on dainties, and yet deserve the punishment of a disrespectful son; while another may send his father to labor, and yet deserve reward. How may this be?

A certain man placed dainty food before his father, and bade him eat thereof. When the father had finished his meal, he said,

"My son, thou hast prepared for me a most delicious meal. Wherefrom didst thou obtain these delicacies?"

And the son replied, insultingly,

"Eat as the dogs do, old man, without asking questions."

That son inherited the punishment of disrespect.

A certain man, a miller, had a father living with him, at the time when all people not working for themselves were obliged to labor a certain number of days for the government. When it came near the time when this service would be required of the old man, his son said to him, "Go thou and labor for me in the mill, and I will go and work for the government."

He said this because they who labored for the government were beaten if their work proved unsatisfactory, and he thought "it is better for me to run the chance of being

beaten than to allow my father to risk it." Therefore, he deserved the reward of the son who "honors his father."

Rabbi Chiyah asserted that God preferred honor shown to parents, to that displayed toward himself. "It is written," said he, "'Honor the Lord from thy wealth.' How? Through charity, good deeds, putting the *mezuzah* upon thy doorposts, making a tabernacle for thyself during Succoth, etc.; all this if thou art able. If thou art poor the omission is not counted a sin or a neglect. But it is written, 'Honor thy father and thy mother,' and the duty is demanded alike of rich and poor; aye, even shouldst thou be obliged to beg for them from door to door."

Rabbi Abahu said, "Abini, my son, hath obeyed this precept even as it should be observed."

Abini had five children, but he would not allow any of them to open the door for their grandfather, or attend to his wants, when he himself was at home. Even as he desired them in their lives to honor him, so he paid respect to his father. Upon one occasion his father asked him for a glass of water. While he was procuring it the old man fell asleep; and Abini, re-entering the room, stood by his father's side with the glass in his hand until the latter awoke.

"What is fear?" and "What is honor?" ask the Rabbis.

Fear thy mother and thy father, by sitting not in their seats and standing not in their places; by paying strict attention to their words and interrupting not their speech. Be doubly careful not to criticize or judge their arguments or controversies.

Honor thy father and thy mother, by attending to their wants; giving them to eat and to drink; put their raiment upon them, and tie their shoes if they are not able to perform these services for themselves.

Rabbi Eleazer was asked how far honor toward parents should be extended, and he replied: "Cast all thy wealth into the sea; but trouble not thy father and thy mother."

Simon, the son of Jochai, said: "As the reward to those who honor their parents is great, so is the punishment equally great for those who neglect the precept."

Each precept of the Bible states what the reward for its observance will be, and with this one we are told, "In order that thy days may be prolonged, and in order that it may go well with thee."

That thy days may be prolonged, not only in this world, but also in the world to come.

THE LAW AND ITS STUDY

"The Lord created me as the beginning of his way." (Prov. viii. 22.) This means that God created the law before he created the world. Many sages have made their lives as black as the raven, that is, cruel to themselves as the raven is to her children, by means of continual study, day and night.

Rabbi Johanan said, "It is best to study by night, when all is quiet; as it is written, 'Shout forth praises in the night.'"

Reshbi Lakish said, "Study by day and by night; as it is written, 'Thou shalt meditate therein day and night.'"

Rabbi Chonan, of Zepora, said, "The study of the law may be compared to a huge heap of dust that is to be cleared away. The foolish man says, 'It is impossible that I should be able to remove this immense heap, I will not attempt it'; but the wise man says, 'I will remove a little to-day, some to-morrow, and more the day after, and thus in time I shall have removed it all.'

"It is the same with studying the law. The indolent pupil says, 'It is impossible for me to study the Bible. Just think of it, fifty chapters in Genesis, sixty-six in Isaiah, one hundred and fifty Psalms, etc. I can not do it'; but the industrious student says, 'I will study six chapters every day, and so in time I shall acquire the whole.'

"In Proverbs xxiv. 7, we find this sentence: 'Wisdom is too high for a fool.'

"Rabbi Jochanan illustrates this verse with an apple depending from the ceiling. The foolish man says, 'I can not reach the fruit, it is too high'; but the wise man says, 'It may be readily obtained by placing one step upon another

until thy arm is brought within reach of it.' The foolish man says, 'Only a wise man can study the entire law'; but the wise man replies, 'It is not incumbent upon thee to acquire the whole.'"

Rabbi Levi illustrates this by a parable.

A man once hired two servants to fill a basket with water. One of them said, "Why should I continue this useless labor? I put the water in one side and it immediately leaks out of the other; what profit is it?"

The other workman, who was wise, replied, "We have the profit of the reward which we receive for our labor."

It is the same in studying the law. One man says, "What does it profit me to study the law when I must ever continue it or else forget what I have learned?" But the other man replies, "God will reward us for the will which we display even though we do forget."

Rabbi Ze-irah has said that even a single letter in the law which we might deem of no importance, if wanting, would neutralize the whole law. In Deuteronomy xxii. 17, we read, "Neither shall he take to himself many wives, that his heart may turn away." Solomon transgressed this precept, and it is said by Rabbi Simon that the angels took note of his ill-doing, and addressed the Deity: "Sovereign of the world, Solomon has made thy law even as a law liable to change and diminution. Three precepts he has disregarded, namely, 'He shall not acquire for himself many horses'; 'neither shall he take to himself many wives'; 'nor shall he acquire to himself too much silver and gold.'" Then the Lord replied, "Solomon will perish from the earth; aye, and a hundred Solomons after him, and yet the smallest letter of the law shall not be dispensed with."

The Rabbis have often applied in a figurative sense various passages of Holy Writ, among others the opening verse of the fifty-fifth chapter of Isaiah. "Ho, every one of ye that thirsteth, come ye to the water, and he, too, that hath no money; come ye, buy and eat; yea, come, buy without money and without price, wine and milk."

The three liquids which men are thus urged to procure are considered by the sages of Israel as typical of the law.

One Rabbi asked, "Why is the Word of God compared to water?"

To this question the following answer was returned: "As water runs down from an eminence (the mountains), and rests in a low place (the sea), so the law, emanating from heaven, can remain in the possession of those only who are humble in spirit."

Another Rabbi inquired, "Wherefore has the Word of God been likened to wine and milk?" The reply made was, "As these fluids can not be preserved in golden vessels, but only in those of earthenware, so those minds will be the best receptacles of learning which are found in homely bodies."

Thus, for instance, Rabbi Joshua ben Chaninah, who was very homely in appearance, possessed great wisdom and erudition; and one of his favorite sayings was, that "though many have exhibited a vast amount of knowledge, notwithstanding their personal attractions, yet had they been less handsome, their acquirements might have been more extensive."

There is another reason for comparing the word of God to the last-mentioned liquids, namely, that they demand watching, lest they be spilled or spoiled, and in the same manner our acquaintance with the Bible and the traditions requires constant cultivation, else it will be lost.

The precepts are compared to a lamp; the law of God to a light. The lamp gives light only so long as it contains oil. So he who observes the precepts receives his reward while performing them. The law, forever, is a light perpetual; it is a protection forever to the one who studies it, as it is written:

"When thou walkest, it (the law) will guide thee; when thou liest down, it will watch over thee; and when thou awakenest, it will converse with thee."

When thou walkest, it will guide thee — in *this* world; when thou liest down, it will watch over thee — in the grave;

when thou awakenest, it will converse with thee — in the *life to come.*

A traveler upon his journey passed through the forest upon a dark and gloomy night. He journeyed in dread; he feared the robbers who infested the route he was traversing; he feared that he might slip and fall into some unseen ditch or pitfall on the way, and he feared, too, the wild beasts, which he knew were about him. By chance he discovered a pine torch, and lighted it, and its gleams afforded him great relief. He no longer feared brambles or pitfalls, for he could see his way before him. But the dread of robbers and wild beasts was still upon him, nor left him till the morning's dawn, the coming of the sun. Still he was uncertain of his way, until he emerged from the forest and reached the cross-roads, when peace returned unto his heart.

The darkness in which the man walked was the lack of religious knowledge. The torch he discovered typifies God's precepts, which aided him on the way until he obtained the blessed sunlight, compared to God's holy word, the Bible. Still, while man is in the forest (the world), he is not entirely at peace; his heart is weak, and he may lose the right path; but when he reaches the cross-roads (death), then may we proclaim him truly righteous, and exclaim,

"A good name is more fragrant than rich perfume, and the day of death is better than the day of one's birth."

Rabbi Jochanan, the son of Broka, and Rabbi Eleazer, the son of Chismah, visited their teacher, Rabbi Josah, and he said to them,

"What is the news at the college; what is going on?"

"Nay," they answered, "we are thy scholars; it is for thee to speak, for us to listen."

"Nevertheless," replied Rabbi Josah, "no day passes without some occurrence of note at the college. Who lectured to-day?"

"Rabbi Eleazer, the son of Azaryah."

"And what was his subject?"

"He chose this verse from Deuteronomy," replied the scholar:

"'Assemble the people together, the men, the women, and the children'; and thus he expounded it:

"'The men came to learn, the women to listen; but wherefore the children? In order that those who brought them might receive a reward for training their children in the fear of the Lord.'

"He also expounded the verse from Ecclesiastes,

"'The words of the wise are like goads, and like nails fastened are the words of the men of the assemblies, which are given by one shepherd.'

"'Why is the law of God compared to a goad?' he said. 'Because the goad causes the ox to draw the furrow straight, and the straight furrow brings forth a plenty of good food for the life of a man. So does the law of God keep man's heart straight, that it may produce good food to provide for the life eternal. But lest thou shouldst say, "The goad is movable, so therefore must the law be," it is also written, "as nails," and likewise, as "nails fastened," lest thou shouldst argue that nails pounded into wood diminish from sight with each stroke, and that therefore by this comparison God's law would be liable to diminution also. No; as a nail fastened or planted, as a tree is planted to bring forth fruit and multiply.

"'The men of assemblies are those who gather in numbers to study the law. Frequently controversies arise among them, and thou mightest say, "With so many differing opinions how can I settle to a study of the law?" Thy answer is written in the words which are given by one shepherd. From one God have all the laws proceeded. Therefore make thy ears as a sieve, and incline thy heart to possess all these words.'"

Then said Rabbi Josah, "Happy the generation which Rabbi Eleazer teaches."

The sages of the academy in Jabnah expressed their regard for all human beings, learned and unlearned, in this manner:

"I am a creature of God and so is my neighbor. He

may prefer to labor in the country; I prefer a calling in the city. I rise early for my personal benefit; he rises early to advance his own interests. As he does not seek to supplant me, I should be careful to do naught to injure his business. Shall I imagine that I am nearer to God because my profession advances the cause of learning and his does not? No. Whether we accomplish much good or little good, the Almighty will reward us in accordance with our righteous intentions."

Abaygeh offered the following as his best advice:

". . . Let him be also affable and disposed to foster kindly feelings between all people; by so doing he will gain for himself the love both of the Creator and his creatures."

Rabba always said that the possession of wisdom and a knowledge of the law necessarily lead to penitence and good deeds. "For," said he, "it would be useless to acquire great learning and the mastery of Biblical and traditional law and act irreverently toward one's parents, or toward those superior on account of age or more extensive learning."

"The fear of the Lord is the beginning of wisdom; a good understanding have all those who do God's commands."

Rabba said, "Holy Writ does not tell us that to *study* God's commands shows a good understanding, but to *do* them. We must learn, however, before we can be able to perform; and he who acts contrary through life to the teachings of the Most High had better never have been born."

"The wise man is in his smallest actions great: the fool is in his greatest actions small."

A pupil once inquired of his teacher, "What is real wisdom?" The teacher replied, "To judge liberally, to think purely, and to love thy neighbor." Another teacher answered, "The greatest wisdom is to know thyself."

"Beware of conceit and pride of learning; teach thy tongue to utter, 'I do not know.'"

If a man devotes himself to study, and becomes learned, to the delight and gratification of his teachers, and yet is modest in conversation with less intelligent people, honest in his dealings, truthful in his daily walks, the people say,

"Happy is the father who allowed him to study God's law; happy the teachers who instructed him in the ways of truth; how beautiful are his ways; how meritorious his deeds! Of such a one the Bible says, 'He said to me, Thou art my servant; oh, Israel, through thee am I glorified.'"

But when a man devotes himself to study, and becomes learned, yet is disdainful with those less educated than himself, and is not particular in his dealings with his fellows, then the people say of him, "Woe to the father who allowed him to study God's law; woe to those who instructed him; how censurable is his conduct; how loathsome are his ways! 'Tis of such a one the Bible says, 'And from his country the people of the Lord departed.'"

When souls stand at the judgment-seat of God, the poor, the rich, and the wicked, each are severally asked what excuse they can offer for not having studied the law. If the poor man pleads his poverty he is reminded of Hillel. Though Hillel's earnings were small he gave half each day to gain admittance to the college.

When the rich man is questioned, and answers that the care of his fortune occupied his time, he is told that Rabbi Eleazer possessed a thousand forests and a thousand ships, and yet abandoned all the luxuries of wealth, and journeyed from town to town searching and expounding the law.

When the wicked man pleads temptation as an excuse for his evil course, he is asked if he has been more tempted than Joseph, more cruelly tried than he was, with good or evil fortune.

Yet though we are commanded to study God's law, we are not to make of it a burden; neither are we to neglect for the sake of study any other duty or reasonable recreation. "Why," once asked a pupil, "is 'thou shalt gather in thy corn in its season' a Scriptural command? Would not the people gather their corn when ripe as a matter of course? The command is superfluous."

"Not so," replied the Rabbis; "the corn might belong to a man who for the sake of study would neglect work. Work

is holy and honorable in God's sight, and he would not have men fail to perform their daily duties even for the study of his law."

PRAYER

Bless God for the good as well as for the evil. When you hear of a death say, "Blessed is the righteous Judge."

Prayer is Israel's only weapon, a weapon inherited from its fathers, a weapon proved in a thousand battles. Even when the gates of prayer are shut in heaven, those of tears are open.

We read (Ex. xvii. 11) that in the contest with Amalek, when Moses lifted up his arms Israel prevailed. Did Moses's hands affect the war, to make it or to break it? No; but while the ones of Israel look upward with humble heart to the Great Father in Heaven, no evil can prevail against them.

"And Moses made a serpent of brass and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." (Numb. xxi. 9.)

Had the brazen serpent the power of killing or of giving life? No; but while Israel looks upward to the Great Father in heaven, he will grant life.

"Has God pleasure in the meat and blood of sacrifices?" ask the prophets.

No. He has not so much ordained as permitted them. "It is for yourselves," he says; "not for me, that ye offer."

A king had a son whom he daily discovered carousing with dissolute companions, eating and drinking.

"Eat at my table," said the king; "eat and drink, my son, even as pleaseth thee; but let it be at my table and not with dissolute companions."

The people loved sacrificing, and they made offerings to strange gods; therefore, God said to them: "If ye will sacrifice, bring your offerings at least to me."

Scripture ordains that the Hebrew slave who loves his

bondage shall have his ears pierced against the doorpost. Why?

Because that ear heard from Sinai's heights these words: "They are my servants; they shall not be sold as bondsmen." My servants, and not my servant's servants; therefore, pierce the ear of the one who loves his bondage and rejects the freedom offered him.

He who sacrifices a whole offering shall be rewarded for a whole offering; he who offers a burnt-offering shall have the reward of a burnt-offering; but he who offers humility to God and man shall receive as great a reward as though he had offered all the sacrifices in the world.

The God of Abraham will help the one who appoints a certain place to pray to the Lord.

Rabbi Henah said, "When such a man dies they will say of him, 'A pious man, a meek man, hath died; he followed the example of our father Abraham.'"

How do we know that Abraham appointed a certain place to pray?

"Abraham rose early in the morning and went to the place where he stood before the Lord."

Rabbi Chelboh said, "We should not hurry when we leave a place of worship."

"This," said Abayyeh, "is in reference to leaving a place of worship; but we should certainly hasten on our way thither, as it is written, 'Let us know and hasten to serve the Lord.'"

Rabbi Zabid said, "When I used to see the Rabbis hurrying to a lecture in their desire to obtain good seats, I thought to myself, 'they are violating the Sabbath.' When, however, I heard Rabbi Tarphon say, 'One should always hasten to perform a commandment even on the Sabbath,' as it is written, 'They shall follow after the Lord when he roareth like a lion,' I hurried also, in order to be early in attendance."

That place wherein we can best pray to God is his house; as it is written:

"To listen to the praises and prayers which thy servant prays before thee." Alluding to the service in the house of God.

Said Rabin, the son of Ada, "Whence do we derive the tradition that when ten men are praying in the house of God the Divine Presence rests among them?

"It is written, 'God stands in the assembly of the mighty.' That an assembly or congregation consists of not less than ten, we learn from God's words to Moses in regard to the spies who were sent out to view the land of Canaan. 'How long,' said he, 'shall indulgence be given to this evil congregation?' Now the spies numbered twelve men, but Joshua and Caleb being true and faithful, there remained but ten to form the 'evil congregation.'"

"Whence do we derive the tradition that when even *one* studies the law, the Divine Presence rests with him?"

"It is written, 'In every place where I shall permit my name to be mentioned I will come unto thee and I will bless thee.'"

Four Biblical characters offered up their prayers in a careless, unthinking manner; three of them God prospered; the other met with sorrow. They were, Eleazer, the servant of Abraham; Caleb, the son of Ye Phunneh; Saul, the son of Kish, and Jephtah the Giladite.

Eleazer prayed, "Let it come to pass that the maiden to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink'; and she shall say, 'Drink, and to thy camels also will I give drink'; shall be the one thou hast appointed for thy servant Isaac."

Suppose a slave had appeared and answered all the requirement which Eleazer proposed, would Abraham and Isaac have been satisfied? But God prospered his mission, and "Rebecca came out."

Caleb said, "He that will smite *Kiryath-sepher,* and capture it, to him will I give 'Achsah, my daughter, for wife." (Judges i. 12.)

Would he have given his daughter to a slave or a heathen? But God prospered him, and "Othniel, the son of Kenaz,

Caleb's younger brother, conquered it, and he gave him 'Achsah, his daughter, for wife."

Saul said, "And it shall be that the man who killeth him (Goliath) will the king enrich with great riches, and his daughter will he give him." (1 Samuel xvii.)

He ran the same risk as Caleb, and God was good to him, also; and David, the son of Jesse, accomplished that for which he had prayed.

Jephtah expressed himself thus: "If thou wilt indeed deliver the children of Amon into my hand, then shall it be that whatsoever cometh forth out of the doors of my house to meet me when I return in peace from the children of Amon shall belong to the Lord, and I will offer it up for a burnt-offering." (Judges xi. 31.)

Supposing an ass, or a dog, or a cat, had first met him upon his return, would he have sacrificed it for a burnt-offering? God did not prosper this risk, and the Bible says, "And Jephtah came to Mizpah unto his house, and behold his daughter came out to meet him."

Said Rabbi Simon ben Jochai, "The requests of three persons were granted before they had finished their prayers: Eleazer, Moses, and Solomon.

"In regard to Eleazer we learn, 'And before he had yet finished speaking that, behold Rebecca came out.'

"In regard to Moses, we find, 'And it came to pass when he had made an end of speaking all these words that the ground that was under them was cloven asunder, and the earth opened her mouth and swallowed them.'" (Korach and his company.)

"In regard to Solomon we find, 'And just when Solomon had made an end of praying a fire came down,'" etc.

THE SABBATH

Rabbi Jochanan said, in the name of Rabbi Joseh, "To those who delight in the Sabbath shall God give inheritance without end. As it is written, 'Then shalt thou find delight in the Lord,' etc. 'And I will cause thee to enjoy the inheritance of Jacob, thy father.' Not as it was promised to

Abraham, 'Arise and walk through the land to its length and breadth.' Not as it was promised to Isaac, 'I will give thee all that this land contains'; but as it was promised to Jacob, 'And thou shalt spread abroad, to the West, and to the East, to the North, and to the South.'"

Rabbi Jehudah said that if the Israelites had strictly observed the first Sabbath, after the command to sanctify the seventh day had been given, they would have been spared captivity; as it is written, "And it came to pass on the seventh day, that there went out some of the people to gather the manna, but they found nothing." And in the next chapter we find, "Then came Amalek, and fought with Israel in Rephidim."

The following is one of the many tales designed to show that the observance of the Sabbath is rewarded:

One Joseph, a Jew, who honored the Sabbath, had a very rich neighbor, who was a firm believer in astrology. He was told by one of the professional astrologers that his wealth would become Joseph's. He, therefore, sold his estate, and bought with the proceeds a large diamond, which he sewed in his turban, saying, "Joseph can never obtain this." It so happened, however, that while standing one day upon the deck of a ship in which he was crossing the sea, a heavy wind arose and carried the turban from his head. A fish swallowed the diamond, and being caught and exposed for sale in the market, was purchased by Joseph to supply his table on the Sabbath eve. Of course, upon opening it, he discovered the diamond.

Rabbi Ishmael, the son of Joshua, was asked, "How did the rich people of the land of Israel become so wealthy?" He answered, "They gave their tithes in due season, as it is written, 'Thou shalt give tithes, in order that thou mayest become rich.'" "But," answered his questioner, "tithes were given to the Levites, only while the holy temple existed. What merit did they possess while they dwelt in Babel that they became wealthy there also?" "Because," replied the Rabbi, "they honored the holy law by expounding it." "But in other countries, where they did not expound the

law, how did they deserve wealth?" "By honoring the Sabbath," was the answer.

Rabbi Achiya, the son of Abah, said, "I sojourned once in Ludik, and was entertained by a certain wealthy man on the Sabbath day. The table was spread with a sumptuous repast, and the dishes were of silver and gold. Before making a blessing over the meal the master of the house said, 'Unto the Lord belongeth the earth, with all that it contains.' After the blessing he said, 'The heavens are the heavens of the Lord, but the earth hath he given to the children of men.' I said to my host, 'I trust you will excuse me, my dear sir, if I take the liberty of asking you how you have merited this prosperity?' He answered, 'I was formerly a butcher, and I always selected the finest cattle to be killed for the Sabbath, in order that the people might have the best meat on that day. To this, I believe firmly, I owe my prosperity.' I replied, 'Blessed be the Lord, that he hath given thee all this.'"

The Governor Turnusrupis once asked Rabbi Akiba, "What is this day you call the Sabbath more than any other day?" The Rabbi responded, "What art thou more than any other person?" "I am superior to others," he replied, "because the emperor has appointed me governor over them."

Then said Akiba, "The Lord our God, who is greater than your emperor, has appointed the Sabbath day to be holier than the other days."

Beautiful is the legend of the Sabbath eve.

When man leaves the synagogue for his home an angel of good and an angel of evil accompany him. If he finds the table spread in his house, the Sabbath lamps lighted, and his wife and children in festive garments ready to bless the holy day of rest, then the good angel says:

"May the next Sabbath and all thy Sabbaths be like this. Peace unto this dwelling, peace"; and the angel of evil is forced to say, "Amen!"

But if the house is not ready, if no preparations have been made to greet the Sabbath, if no heart within the dwelling

has sung, "Come, my beloved, to meet the bride; the presence of the Sabbath let us receive"; then the angel of evil speaks and says:

"May all thy Sabbaths be like this"; and the weeping angel of goodness responds, "Amen!"

REWARDS AND PUNISHMENTS

Samson sinned against the Lord through his eyes, as it is written, "I have seen a woman of the daughters of the Philistines. . . . This one take for me, for she pleaseth my eyes" (Judges xiv. 3). Therefore through his eyes was he punished, as it is written, "And the Philistines seized him, and put out his eyes."

Abshalom was proud of his hair. "And like Abshalom there was no man as handsome in all Israel, so that he was greatly praised; from the sole of his foot up to the crown of his head there was no blemish on him. And when he shaved off the hair of his head, and it was at the end of every year that he shaved it off, because it was too heavy on him so that he had to shave it off, he weighed the hair of his head at two hundred shekels by the king's weight." Therefore by his hair was he hanged.

Miriam waited for Moses one hour (when he was in the box of bulrushes). Therefore the Israelites waited for Miriam seven days, when she became leprous. "And the people did not set forward until Miriam was brought in again."

Joseph buried his father. "And Joseph went up to bury his father." There was none greater among the children of Israel than Joseph. Moses excelled him afterward, however; therefore we find, "And Moses took the bones of Joseph with him." But the world has seen none greater than Moses, therefore 'tis written, "And he (God) buried him in the valley."

When trouble and sorrow become the portion of Israel, and the faint-hearted separate from their people, two angels lay their hands upon the head of him who withdraws, say-

ing, "This one shall not see the comfort of the congregation."

When trouble comes to the congregation it is not right for a man to say, "I will go home; I will eat and drink; and things shall be peaceful to me"; 'tis of such a one that the holy book speaks, saying, "And behold there is gladness and joy; slaying of oxen, and killing of sheep; eating of flesh, and drinking of wine. 'Let us eat and drink, for to-morrow we must die.' And it was revealed in my ears by the Lord of Hosts; surely the iniquity shall not be forgiven ye until ye die" (Isaiah xxii. 13).

Our teacher, Moses, always bore his share in the troubles of the congregation, as it is written, "They took a stone and put it under him" (Exodus xvii. 12). Could they not have given him a chair or a cushion? But then he said, "Since the Israelites are in trouble (during the war with Amalek), lo, I will bear my part with them, for he who bears his portion of the burden will live to enjoy the hour of consolation. Woe to the one who thinks, 'Ah, well, I will neglect my duty; who can know whether I bear my part or not'; even the stones of his house, aye the limbs of the trees, shall testify against him, as it is written, 'For the stones will cry from the wall, and the limbs of the trees will testify.'"

TRADES

Rabbi Meir said, "When a man teaches his son a trade, he should pray to the Possessor of the world, the Dispenser of wealth and poverty; for in every trade and pursuit of life both the rich and the poor are to be found. It is folly for one to say, 'This is a bad trade, it will not afford me a living'; because he will find many well-to-do in the same occupation. Neither should a successful man boast and say, 'This is a great trade, a glorious art, it has made me wealthy'; because many working in the same line as himself have found but poverty. Let all remember that everything is through the infinite mercy and wisdom of God."

Rabbi Simon, the son of Eleazer, said, "Hast thou ever noted the fowls of the air and beasts of the field how easily their maintenance is provided for them; and yet they were

only created to serve me? Now should not I find a livelihood with even less trouble, for I was made to serve my fellow-creatures? But, alas! I sinned against my Creator, therefore am I punished with poverty and obliged to labor."

Rabbi Judah said, "Most mule-drivers are cruel. They beat their poor beasts unmercifully. Most camel-drivers are upright. They travel through deserts and dangerous places, and have time for meditation and thoughts of God. The majority of seamen are religious. Their daily peril makes them so. The best of doctors are deserving of punishment. In the pursuit of knowledge they experiment on their patients, and often with fatal results. The best of butchers deserve to be rated with the Amalekites, they are accustomed to blood and cruelty; as it is written of the Amalekites, 'How he met thee by the way and smote the hindmost of thee, and that were feeble behind thee, when thou wast faint and weary.'"

DEATH

Man is born with his hands clenched; he dies with his hands wide open. Entering life he desires to grasp everything; leaving the world, all that he possessed has slipped away.

Even as a fox is man; as a fox which, seeing a fine vineyard, lusted after its grapes. But the palings were placed at narrow distances, and the fox was too bulky to creep between them. For three days he fasted, and when he had grown thin he entered into the vineyard. He feasted upon the grapes, forgetful of the morrow, of all things but his enjoyment; and lo, he had again grown stout and was unable to leave the scene of his feast. So for three days more he fasted, and when he had again grown thin, he passed through the palings and stood outside the vineyard, meager as when he entered.

So with man; poor and naked he enters the world, poor and naked does he leave.

Very expressive is the legend, one of many woven around the name of Alexander.

He wandered to the gates of Paradise and knocked for entrance.

"Who knocks?" demanded the guardian angel.

"Alexander."

"Who is Alexander?"

"Alexander — *the* Alexander — Alexander the Great — the conqueror of the world."

"We know him not," replied the angel; "this is the Lord's gate; only the righteous enter here."

Alexander begged for something to prove that he had reached the gates of Paradise, and a small piece of a skull was given to him. He showed it to his wise men, who placed it in one scale of a balance. Alexander poured gold and silver into the other scale, but the small bone weighed heavier; he poured in more, added his crown jewels, his diadem; but still the bone outweighed them all. Then one of the wise men, taking a grain of dust from the ground, placed that upon the bone, and lo, the scale flew up.

The bone was that which surrounds the eye of man; the eye of man which naught can satisfy save the dust which covers it in the grave.

When the righteous dies 'tis earth that meets with loss. The jewel will ever be a jewel, but it has passed from the possession of its former owner. Well may the loser weep.

Life is a passing shadow, say the Scriptures. The shadow of a tower or a tree; the shadow which prevails for a time? No; even as the shadow of a bird in its flight, it passeth from our sight, and neither bird nor shadow remains.

FUNERAL SERVICE OVER A DEAD RABBI

"My lover goes down into his garden, to the beds of spices, to wander about in the garden and pluck roses." (Song of Songs.)

The world is the garden of my lover, and he my lover is the King of kings. Like a bed of fragrant spices is Israel, the sweet savor of piety ascends on high, the perfume of learning lingers on the passing breeze, and the bed of beauty is fenced around by gentle peace. The plants flourish and put

forth leaves, giving grateful shelter to those who suffer from the heats and disappointment of life, and my lover, seeking the most beautiful blossoms, plucks the roses, the students of the law, whose belief is their delight.

When the devouring flames seize upon the cedar, shall not the lowly hyssop fear and tremble? When anglers draw the great leviathan from his mighty deeps, what hope have the fish of the shallow pond? When the fishing-line is dropped into the dashing torrent, can they feel secure, the waters of the purling brook?

Mourn for those who are left; mourn not for the one taken by God from earth. He has entered into the eternal rest, while we are bowed with sorrow.

THE TALMUD

THE HAGGADA

SELECTIONS BEARING ON BIBLICAL HISTORY

I

NIMROD

Cush, the son of Ham and grandson of Noah, married in his old age a young wife, and begat a son whom he called Nimrod, because in those days the people were beginning to rebel again against the Lord's command, and "Nimrod" signifies "rebellion."

Now Nimrod grew up, and his father loved him exceedingly, because he was the child of his old age. And there was a certain coat of skins which God had made for Adam. When Adam died this coat became the possession of Enoch, from him it descended to Methusaleh, his son; Methusaleh gave it to Noah, who took it with him into the ark. And when the people left the ark Ham stole this coat, and hid it from his brothers, giving it secretly thereafter to Cush, his son. Cush kept it hidden for many years, until out of his great love he gave it to Nimrod, the child of his old age. When Nimrod was twenty years of age he put on this coat, and it gave him strength and might — might as a hunter in the fields, and might as a warrior in the subjection of his enemies and opponents. And his wars and undertakings prospered until he became king over all the earth.

Behold, to this day his power is a proverb among men, and he who instructs the youthful arm in the wielding of weapons and the youthful mind in the secrets of the chase wishes his pupils "even as Nimrod, who was a mighty hunter in the land, and prosperous in his wars."

When Nimrod was forty years old his brethren, the sons of Ham, quarreled with the sons of Japhet. And Nimrod as-

sembled the tribe of Cush, and went forth to battle with the sons of Japhet. And he addressed his army, saying:

"Be not dismayed, and banish fear from your hearts. Our enemies shall surely be your booty, and ye shall do with them as ye please."

Nimrod was victorious, and the opposing armies became his subjects. And when he and his soldiers returned home rejoicing, the people gathered around and made him king, and placed a crown upon his head. And he appointed counselors, judges, chiefs, generals, and captains. He established a national government, and he made Therach, the son of Nahor, his chief officer.

When Nimrod had thus established his power he decided to build a city, a walled town, which should be the capital of his country. And he selected a certain plain and built a large city thereon, and called it Shinar. And Nimrod dwelt in Shinar in safety, and gradually became ruler over all the world; and at that time all the people of the earth were of one language and of one speech.

Nimrod, in his prosperity, did not regard the Lord. He made gods of wood and stone, and the people copied after his doings. His son Mordon served idols also, from which we have, even to this day, the proverb, "From the wicked, wickedness comes forth."

And it came to pass about this time that the officers of Nimrod and the descendants of Phut, Mitzrayim, Cush, and Canaan took counsel together, and they said to one another:

"Let us build a city and also in its midst a tall tower for a stronghold, a tower the top of which shall reach even to the heavens. Then shall we truly make for ourselves a great and mighty name, before which all our enemies shall tremble. None will then be able to harm us, and no wars may disperse our ranks." And they spoke these words to the king, and he approved of their design.

Therefore these families gathered together and selected a suitable spot for their city and its tower on a plain toward the east, in the land of Shinar.

And while they were building, rebellion budded in their hearts, rebellion against God, and they imagined that they could scale the heavens and war with him.

They divided into three parties; the first party said:

"We will ascend to heaven and place there our gods, and worship them."

The second party said:

"We will pour into the heavens of the Lord and match our strength with his."

And the third party said:

"Yea, we will smite him with arrow and with spear."

And God watched their evil enterprise, and knew their thoughts, yet they builded on. If one of the stones which they had raised to its height fell, they were sad at heart, and even wept; yet when any of their brethren fell from the building and were killed, none took account of the lives thus lost.

Thus they continued for a space of years, till God said, "We will confuse their language." Then the people forgot their language, and they spoke to one another in a strange tongue.

And they quarreled and fought on account of the many misunderstandings occasioned by this confusion of language, and many were destroyed in these quarrels, till at last they were compelled to cease building.

According to their deserts did God punish the three rebellious parties. Those who had said, "We will place our gods in the heavens," were changed in appearance, and became like apes; those who had said, "We will smite him with arrows," killed one another through misunderstandings; and those who had said, "Let us try our strength with his," were scattered over the face of the earth.

The tower was exceedingly tall. The third part of it sunk down into the ground, a second third was burned down, but the remaining third was standing until the time of the destruction of Babylon.

Thus were the people dispersed over the globe, and divided into nations.

THE TALMUD

THE HAGGADA

II

ABRAHAM

Therach, the son of Nahor, was the chief officer of King Nimrod, and a great favorite with his royal master; and when his wife Amtheta, the daughter of Karnebo, bore him a son, she called the child Abraham, meaning "Great father." Therach was seventy years old when Abraham was born.

Now it came to pass on the night of Abraham's birth that Therach entertained a number of his friends, including the wise men and magicians of Nimrod the King. They passed the night in revelry and merriment, and when they went forth from the house of their host morn was dawning. Lifting their eyes heavenward, they beheld a large and brilliant star rise before them in the east, and swallow up or consume four stars from the four corners of the heavens. The magicians wondered much at this occurrence, and they said one to the other, "Verily, this is an omen connected with the newly born child of Therach. When he grows up he will be fruitful and increase greatly in power and excellence, and his descendants will destroy this kingdom and possess its lands."

And they went home and pondered over the matter, and when they met in the house of assembly they said,

"Behold, we had better inform the King of the wonderful occurrence which greeted our sight. Should it come to his knowledge indirectly, he will be wroth with us for keeping it from him; he may even slay us for our neglect. Let us go to him at once that we may be free from blame."

Entering into the presence of the King, his wise men saluted him, saying, "O King, live forever!"

And the chief of the wise men then related to the King

the phenomenon which they had witnessed, and the interpretation or meaning which they assigned to it. Concluding the relation, he added,

"And now, if it be pleasing to the King, we would advise him to pay the value of this child unto his father and destroy him while in his infancy, lest in the days to come, through him and his descendants, we and our children be utterly destroyed."

The King listened attentively to the words of his servants and approved of their advice. He sent a messenger for Therach, and when the latter appeared before him he told him all that the wise men had related, and said,

"Now, therefore, give up the child, that we may slay him before misfortune falls upon us, and in payment we will fill thy coffers with silver and with gold!"

Then answered Therach,

"I have listened to the words of my lord, and all that he wishes I will do; yet first I beg, let me tell the King of a request made to me but yesterday, and ask his advice thereon."

"It is well," replied Nimrod; "speak."

"Yesterday," said Therach, "Ayon, the son of Morad, came to my house desiring to purchase from me the beautiful steed, which thou, O King, didst graciously present to me. 'Sell me the horse,' said Ayon, 'and I will pay thee his full value and likewise fill thy stables with straw and provender.' And I answered him that I did not feel at liberty to so dispose of the King's gift without the King's approval; and now, O King! I ask thee for advice."

Angrily the King answered.

"And thou wouldst think of selling my gift, of parting with that noble steed for gold and silver, straw and provender! Art thou in such need of these things that thou wouldst barter for them the horse which I have given thee, a steed unequaled in the land?"

Then Therach bowed before the King and said, "And if such is thy feeling in regard to this horse, how canst thou ask me to give up my child? Gold and silver can not pay

me for the gift of my King, neither can gold or silver replace for me my child."

This application of his advice was exceedingly disagreeable to the King, and his feeling was so plainly pictured on his countenance that Therach quickly added,

"All my possessions are my King's, even my child, without money and without price."

"No," said the King, "for money will I buy him."

"Pardon, my lord," returned Therach, "give me three days for consideration, and I will speak of this matter with the mother of the boy."

Nimrod granted this request, and Therach departed from his presence.

At the end of the three days the King sent a message to Therach, commanding him to send the child or be himself destroyed with all his family.

When Therach received this message, realizing that the King was determined in his purpose, he took the child of one of his slaves, a child born on the day of Abraham's birth, and sent it to King Nimrod, receiving the money for it and declaring it to be his child.

The King himself slew the child, and Therach hid his wife, Abraham, and the child's nurse in a lonely cave, sending them food secretly every week. And Abraham remained in this cave until he was ten years old.

At the end of ten years Nimrod and his officers had forgotten all about Abraham and the episode of his birth, and Abraham came forth from the cave and was sent to live with Noah and his son Shem to learn from them the ways of the Lord; and he lived there thirty-nine years.

During these years Charan, the son of Therach, the elder brother of Abraham, married, and his wife bore him a son whom he called "Lot"; she bore him also two daughters, one of whom he called Milcah and the other Sarai. At the time of Sarai's birth, Abraham was about forty-two years of age.

From his earliest childhood Abraham was a lover of the Lord. God had granted him a wise heart ready to compre-

hend and understand the majesty of the Eternal, and able to despise the vanity of idolatry.

When quite a child, beholding the brilliant splendor of the noonday sun and the reflected glory which it cast upon all objects around, he said, "Surely this brilliant light must be a god, to him will I render worship." And he worshiped the sun and prayed to it. But as the day lengthened the sun's brightness faded, the radiance which it cast upon the earth was lost in the lowering clouds of night, and as the twilight deepened the youth ceased his supplications, saying, "No, this can not be a god. Where then can I find the Creator. he who made the heavens and the earth?" He looked toward the west, the south, the north, and to the east. The sun disappeared from his view, nature became enveloped in the pall of a past day. Then the moon rose, and when Abraham saw it shining in the heavens surrounded by its myriads of stars, he said, "Perhaps these are the gods who have created all things," and he uttered prayers to them. But when the morning dawned and the stars paled, and the moon faded into silvery whiteness and was lost in the returning glory of the sun, Abraham knew God, and said, "There is a higher power, a Supreme Being, and these luminaries are but his servants, the work of his hands." From that day, even until the day of his death, Abraham knew the Lord and walked in all his ways.

While Abraham, the son of Therach, added daily to his wisdom and knowledge in the house of Noah, none knowing aught of his whereabouts, the subjects of King Nimrod, who then reigned in Babel, continued in their evil ways, despite of the warnings which they had received of the destruction of the wicked. And the servants of Nimrod called him Amraphel. Merdon, the son of Nimrod, was more unrighteous than his father, and even Therach, who still remained chief officer to the King, became a worshiper of idols. In his house he had twelve large images of wood and stone, a separate god for each month in the year, and to these he prayed and made obeisance.

When Abraham was fifty years of age he left the house of

his instructor, Noah, and returned to Therach, his father. He beheld the twelve idols occupying the places of honor in his father's house, and his soul waxed full with wrath, and he uttered a vow, saying,

"By the life of the Lord, if these images remain here three days longer, may the God who created me make me even such as they."

And Abraham sought his father when he was surrounded by his officers, and he spoke to him, saying:

"Father, tell me, I pray, where I may find the God who created the heavens and the earth, thee, me, and all the people in the world."

And Therach answered,

"My son, the creator of all things is here with us in the house."

Then said Abraham,

"Show him to me, my father."

And Therach led Abraham into an inner apartment, and pointing to the twelve large idols and the many smaller ones around, he said,

"These are the gods who created the heavens and the earth; thee, me, and all the people of the world."

Abraham then sought his mother, saying,

"My mother, behold, my father has shown to me the gods who have created the earth and all that it contains, therefore prepare for me, I pray thee, a kid for a sacrifice, that the gods of my father may partake of the same and receive it favorably."

Abraham's mother did as her son had requested her, and Abraham placed the food which she prepared before the idols, but none stretched forth a hand to eat.

Then Abraham jested, and said, "Perchance 'tis not exactly to their taste, or mayhap the quantity appears stinted. I will prepare a larger offering, and strive to make it still more savory."

Next day Abraham requested his mother to prepare two kids and with her greatest skill, and placing them before the idols he watched with the same result as on the previous day.

Then Abraham exclaimed,

"Woe to my father and to this evil generation; woe to those who incline their hearts to vanity and worship senseless images without the power to smell or eat, to see or hear. Mouths they have, but sounds they can not utter; eyes they have, but lack all power to see; they have ears that can not hear, hands that can not move, and feet that can not walk. Senseless as they are the men who wrought them, senseless all who trust in them and bow before them."

And seizing an iron implement, he destroyed and broke with it all the images save one, into the hands of which he placed the iron which he had used.

The noise of this proceeding reached the ears of Therach, who hurried to the apartment, where he found the broken idols and the food which Abraham had placed before them. In wrath and indignation he cried out unto his son, saying,

"What is this that thou hast done unto my gods?"

And Abraham answered,

"I brought them savory food, and behold they all grasped for it with eagerness at the same time, all save the largest one, who, annoyed and displeased with their greed, seized that iron which he holds and destroyed them."

"False are thy words," answered Therach in anger. "Had these images the breath of life, that they could move and act as thou hast spoken? Did I not fashion them with my own hands? How, then, could the larger destroy the smaller ones?"

"Then why serve senseless, powerless gods?" replied Abraham, "gods who can neither help thee in thy need nor hear thy supplications? Evil is it of thee and those who unite with thee to serve images of stone and wood, forgetting the Lord God who made the heaven and the earth and all that is therein. Ye bring guilt upon your souls, the same guilt for which your ancestors were punished by the waters of the flood. Cease, oh, my father, to serve such gods, lest evil fall upon thy soul and the souls of all thy family."

And seizing the iron from the hands of the remaining idol, he destroyed that also, before his father's eyes.

When Therach witnessed this deed of his son, he hastened before King Nimrod and denounced Abraham, saying, "A son born to me fifty years ago has acted so and so; let him be brought before thee, I pray, for judgment."

When Abraham was summoned before the King, Nimrod said to him,

"What is this that thou hast done unto thy father's gods?"

And Abraham answered the King in the same words that he had spoken to his father. And when Nimrod replied,

"The large god had no strength nor power to do this thing," Abraham continued, saying,

"Then wherefore serve him? Why cause thy subjects to follow in thy vain ways? Rather serve the great Lord of the world who has power to do all things; who has the power to kill, the power to keep alive. Woe to thee, thou man of foolish heart. Turn from thy evil ways, serve him in whose hands is thy life and the lives of all thy people, or die in reproach, thou and all who follow thee."

The King commanded his officers to seize Abraham and lead him to confinement, and he remained in prison ten days. During this time Nimrod convened his council, and thus addressed his princes and his officers:

"Ye have heard of the deeds of Abraham, the son of Therach. He has treated me with disrespect and shown no dread of my power. Behold, he is in prison; therefore speak and tell me what punishment should be inflicted on this man, who has acted so audaciously before me."

And the counselors replied,

"He who acts disrespectfully to the King should meet death upon the gallows; this man has done more; he is guilty of sacrilege, he has insulted our gods; therefore he should be burned to death. If it be pleasing to the King let a furnace be heated, day and night, and then let this Abraham be cast therein."

This advice pleased the King, and he commanded such measures to be taken forthwith.

And when the furnace was heated to a great and consum-

ing heat, all the officers assembled, and the people, both great and small, to witness the carrying out of the King's orders. The women, carrying their children with them, ascended to the roofs of their houses, and the men gathered in great numbers; but all stood afar off, for none dared approach the great heat to look into the furnace.

And it came to pass, when Abraham was brought out from prison and the wise men and magicians beheld him, that they cried aloud unto Nimrod,

"Oh, King, we know this man! This is none other than the child at whose birth, fifty years ago, one large star consumed four other stars. His father has mocked thee and played thee false in sending another child in his stead, to be slain according to thy will."

When the King heard these words he grew fiercely angry, and ordered Therach to be immediately brought before him. And he said to Therach,

"Thou hast heard what these magicians have asserted. Tell me, now, have they spoken truly?"

And Therach, observing the great anger of the King, answered truly,

"It is as these wise men have spoken. I had compassion upon my child, and sent thee in his stead the child of one of my slaves."

"Who advised thee to this? Speak truly, and thou shalt live!" demanded Nimrod.

The King's manner terrified Therach, and he answered quickly, not knowing what he said, and altogether without foundation,

"Charan, my other son, advised me to the thing."

Now Charan was a man without strength of mind in faith, and undecided as to whether the idols of his father or the God of Abraham deserved his worship. When Abraham was cast in prison, Charan said in his heart, "Now will I see what God is powerful. If Abraham prevails I will profess his faith, and if he perishes I will follow the leading of the King."

When Therach thus accused his son, Nimrod answered,

"Then Charan must suffer with Abraham, and both thy sons be cast into the furnace."

And both Abraham and Charan were brought before the King, and in the presence of all the inhabitants their robes were removed from them, their hands and feet were bound, and they were cast into the flaming furnace.

Now the heat of the fire was so great that the twelve men who cast them therein were consumed by it, yet God had compassion upon his servant Abraham, and though the ropes which bound him were burned from off his limbs, he walked upright through the fire, unharmed. But Charan, his brother, whose heart was not the Lord's, met instantaneous death in the flames. And the servants of the King called out to their master,

"Behold, Abraham walks unhurt through the flames, the ropes with which we bound him are consumed, yet he is uninjured."

The King refused to believe so wonderful a thing, and sent trusted officers to look into the furnace, and when they corroborated the words of their inferiors, the King was lost in amazement, and commanded his officers to take Abraham out of the fire. They were not able, however, to execute his order, for the forks of flame blazed in their faces and they fled from the great heat.

And the King reproached them, saying, ironically,

"Haste ye — take Abraham out, else he may die!"

But their second attempt was fruitless as the first, and in it eight men were burned to death.

Then the King called to Abraham, saying,

"Servant of the God of heaven, come forth from the fire and stand before me."

And Abraham walked out of the fire and the furnace and stood before the King. And when the King saw that not even a hair of Abraham's head was singed by the flame, he expressed wonder and amazement.

"The God of heaven, in whom I trust," said Abraham, "and in whose hand are all things, hath delivered me from the flames."

And the princes of the King bowed before Abraham, but he said to them,

"Bow not to me, but to the great God of the universe, who hath created you. Serve him and walk in his ways; he is powerful to deliver and to save from death."

The King, too, looked on Abraham with awe, and made him many valuable presents, and parted from him in peace.

And it came to pass after this that Nahor and Abraham took to themselves wives; the name of Nahor's wife was Milcah, and the name of Abraham's wife Sarai, or Yiska. They were both the daughters of Charan, the brother of their husbands.

About two years after Abraham's deliverance from death by fire, King Nimrod dreamed. And behold, in this dream, he was standing with his army in a valley, opposite to a great furnace, in which a fire blazed; and a man, resembling Abraham, came forth from the furnace and stood before the King, holding in his hand a drawn sword. And the man approached Nimrod with his sword uplifted, and Nimrod turned and fled. Then, as the King fled, the man threw after him an egg, and a huge river of water flowed forth from this egg, engulfing the King and all his army, and all were drowned save the King with three men. As they fled, the King turned to look at the companions who had been saved with him, and behold they were men of tall stature and commanding appearance, and attired in royal apparel. And the river disappeared and only an egg remained. And further in his dream, King Nimrod beheld a bird issue forth from this egg, and the bird flew upon his head and pecked out his eyes. Then the King awoke in great terror, and lo, his heart was beating rapidly and his blood was feverish.

In the morning the King sent for his wise men, and relating to them his dream, he demanded its interpretation. And one of the wise men, whose name was Anuki, answered, saying,

"Behold, this dream foreshadows the evil which Abraham and his descendants will cause the King in time to come. It foretells the day when they will rise and smite our lord

the King with all his hosts, and there will none be saved except the King, with three other kings who will battle on his side. And the river and the bird, these that came forth from the egg, lo, they but typify the descendants of this man, who will work much evil to our nation and our people in after days.

"This is the interpretation of the dream, its only meaning. And well thou knowest, oh, my lord, the King, that many years ago thy wise men beheld this very thing, and yet to thy own misfortune thou hast still allowed this man to live. While he walks on earth, thy kingdom remains imperiled."

The words of Anuki made a deep impression on the King, and he sent secret emissaries to take Abraham's life. The King's design, however, was frustrated by Eleazer, a slave of Abraham's, whom Nimrod had presented to him. He learned of the King's intention and warned his master, saying,

"Arise, get thee quickly hence, that thou mayest escape destruction."

And he told Abraham of the King's dream, and the interpretation which the wise men had given to it.

So Abraham hastened to the house of Noah, and remained there hiding while the servants of the King searched his own home and the surrounding country in vain, and he remained a longer time, even until the people had forgotten him.

And it came to pass during this period of concealment, that Therach, who was still a favorite with the King, came in secret to visit his son. And Abraham spoke to him, saying,

"Come, let us all journey to another land; let us go to Canaan. Thou knowest that the King seeks my life, and even though he honors and exalts thee, yet wealth and power amount to naught in the hour of death and trouble. Journey with me, O my father, abandon the vanity which thou pursuest; let us live in safety, worshiping the great God who created us, in happiness and peace."

And Noah and his son Shem added their entreaties to those

of Abraham, till Therach consented to do as they wished. And Therach with Abraham his son, and Lot his son's son, and Sarai his daughter-in-law, and all his family, went forth from Ur Chaldee, from the city of Babel to the land of Charan, and there they tarried.

And the country around them was pleasant and fertile, and there was ample space for the men and the cattle they had with them. And the people of Charan respected and honored them, and God blessed them and looked with favor on their household.

And it came to pass after Abraham had dwelt in Charan about three years that the Lord appeared to him and said,

"I am the Lord who brought thee safely through the fire of the Chaldeans, and delivered thee from the strength of thy enemies. If thou wilt harken earnestly to my words and follow diligently my commands, I will make thy seed even as the stars of the heaven, and those who hate shall likewise fear thee. My blessing shall rest upon thee and my favor on thy doings. Now, arise, take Sarai thy wife, and those who belong to thee, and all thy possessions, and journey to Canaan and dwell there, and I will be thy God and bless thee."

And Abraham journeyed with his family to Canaan in obedience to the Lord's command. And he was fifty-five years old when he left Charan.

When Abraham had pitched his tent in Canaan, among the inhabitants of the land, God again appeared to him and said,

"This is the land which I have given as a permanent possession to thee and thy descendants. For the generations to spring from thee shall be numerous as the stars in heaven, and the countries which I have shown thee shall be their heritage on earth."

Then Abraham built an altar to God and called it by the name of the Lord. And he continued to dwell in Canaan, and when he had lived there about three years Noah died at the age of nine hundred and fifty years.

After this Abraham returned to Charan to visit his father and mother, and he remained with them in Charan

for five years. During this time he endeavored to spread a knowledge of the Eternal, and he succeeded in gaining among the Charanites many followers of the one God.

And the Lord appeared to him in Charan, saying,

"Arise and return to the land of Canaan, thou and thy wife and all born in thy house, and all the souls which thou hast made in Charan. To thee have I given the land from the river of Egypt even unto the great river, the river Euphrates."

And Abraham did as the Lord commanded, and Lot, the son of his brother, went with him out of Charan to the land of Canaan.

Now Lot possessed large herds of cattle, for God had prospered him in his undertakings. And it happened that the herdsmen of Lot and the herdsmen of Abraham quarreled and disputed in regard to rights of pasturage and water, and they strove one with the other. Therefore Abraham said to Lot,

"Thou hast done wrong, and through thy herdsmen thou wilt cause me to be hated by our neighbors. Thy shepherds have pastured their flocks on lands which belong to others, and I must bear the reproach therefor. Thou knowest that I am but a stranger and sojourner in this land, and thou shouldst bid thy servants to be heedful."

Despite the frequent rebukes of Abraham, however, the herdsmen of Lot continued to quarrel with Abraham's men and to trespass upon the pastures of their neighbors. At last Abraham spoke earnestly, saying,

"Let there be no strife between us, for we are near relations, yet we must separate. Go thou whither thou pleasest, choose thy dwelling-place where thou wilt, thou and thy cattle and all thy possessions, but bide no longer with me. If thou art in danger I will haste to aid thee, and in all things will I be with thee, but separate thyself from me, I pray."

And Lot lifted up his eyes and looked upon the land opposite the river Jordan. He saw rich plains and fertile fields, a country pleasant for man, and with wide pastures for flocks, rich in water and gratifying to the sight. And Lot was much

pleased with the country and journeyed thither even to Sodom, departing in peace from Abraham, with his flocks and all his possessions. And Abraham remained and dwelt in the groves of Mamre, near to Hebron.

"The men of Sodom were wicked and sinners before the Lord exceedingly."

Now, in these days Sodom and four other cities were inhabitated by men of evil actions, who provoked the anger and indignation of the Most High. They planted in the valley a beautiful garden many miles in extent, a place adorned with fruits and flowers, and objects pleasing to the sight and intoxicating to the senses. Thither the people flocked four times a year with music and with dancing, indulging in all sorts of excesses and acts of idolatrous worship, with none to utter a word of warning or rebuke.

In their daily life they were both cruel and treacherous, oppressing the stranger and taking advantage of all persons thrown in contact with them. If a trader entered their city they would seize his goods either with violence or through trickery, and if he remonstrated they but mocked him and drove him from the place.

It happened once that a man from Elam, journeying to a place beyond Sodom, reached this latter city even as the sun was setting. He had with him an ass bearing a valuable saddle to which some rare and precious merchandise was attached. Unable to find a lodging for himself and stabling for the animal, he resolved to pass the night in the streets of Sodom, and journey on in the morning. A certain citizen of Sodom, named Hidud, chanced to observe this stranger and, being cunning and treacherous, he accosted him, saying,

"Whence comest thou, and whither art thou traveling?"

"I am journeying from Hebron," replied the stranger; "my destination is beyond this place; but lo, the sun has set; I can obtain no lodging, and so I remain here in the streets. I have bread and water for myself and straw and provender for my beast, so I need not be under obligation to anybody."

"Nay, this is wrong," returned Hidud, "come pass the

night with me; thy lodging shall cost thee naught, and I will attend also to the wants of thy animal."

Hidud led the stranger to his house. He removed the valuable saddle from the ass, and the merchandise which was attached to it he also removed, placing them in the closet in his house, then he gave the ass provender and set meat and drink before the stranger, who partook of the meal, and lodged that night with him.

In the morning the stranger rose up early intending to pursue his journey, but Hidud said to him, "Take first thy morning meal, then go thy way."

After the man had eaten he rose to go on his way, but Hidud stopped him, saying, "It is late in the day, remain I pray thee, bide with me yet this day and then depart."

The stranger remained in Hidud's house until the following morning and then, declining another pressing invitation to remain one day more, he prepared for his departure.

Then said Hidud's wife,

"This man has lived with us two days and paid us naught."

But Hidud answered,

"Keep thy peace."

He then brought forth the stranger's ass, and bade him "fare thee well."

"Hold," said the stranger, "my saddle, the spread of many colors, and the strings attached to it, together with my merchandise, where are they?"

"What!" exclaimed Hidud.

"I gave thee," returned the stranger, "a beautiful spread with strings attached to it; thou hast hidden it in thy house."

"Ah!" said Hidud pleasantly, "I will interpret thy dream. That thou hast dreamed of strings signifies that thy days will be prolonged even as strings may be stretched from end to end; that thou hast dreamed of a spread of many colors signifieth that thou wilt one day possess a garden rich in flowers and luscious fruits."

The stranger answered,

"No, my lord, I dreamed not; I gave to thee a spread of many colors with strings attached, and thou hast hidden it in thy house."

And Hidud said,

"And I have interpreted thy dream; I have told thee its meaning, 'tis useless to repeat it. For the interpretation of a dream people generally pay me four pieces of silver, but as for thee, behold I will ask of thee only three."

The stranger was very angry at this outrageous conduct, and he accused Hidud in the court of Sodom of stealing his goods. Then when each man told his story, the judge said,

"Hidud speaks the truth; he is an interpreter of dreams; he is well known as such."

And Hidud said to the stranger,

"And as thou art such a liar, thou must even pay me the full price, four pieces of silver, as well as for the four meals eaten in my house."

"Willingly will I pay thee for thy meals," replied the other, "if thou wilt but return my saddle and my goods."

Then the two men wrangled with angry words, and they were driven forth from the court-house, and the men in the streets joined on Hidud's side, and they fought the stranger and thrust him forth from the city, robbed of all his possessions.

When a poor man entered the city of Sodom the people would give him money in order to save a reputation for charity, but they made an agreement among themselves that no one should either give or sell him food, or allow him to depart from the city. The man would consequently die of starvation, and the people would then regain the money they had given him. They would even rob the body of the rags which covered it, and bury it naked in the wilderness.

Upon one occasion Sarai sent her servant Eleazer to Sodom to inquire concerning the welfare of Lot and his family. As he entered the city, Eleazer observed a Sodomite fighting with a stranger whom he had defrauded, and who, running to Eleazer, implored him for assistance.

"What art thou doing to this poor man?" said Eleazer to the Sodomite; "shame upon thee to act in this manner toward a stranger in your midst!"

And the Sodomite replied,

"Is he thy brother? What is our quarrel to thee?" and picking up a stone, he struck Eleazer with it on the forehead, causing his blood to flow freely in the street. When the Sodomite saw the blood, he caught hold of Eleazer, crying,

"Pay me my fee as a leech; see, I have freed thee of this impure blood; pay me quickly, for such is our law."

"What!" exclaimed Eleazer, "thou hast wounded me and I am to pay thee for it!"

This Eleazer refused to do, and the Sodomite had him brought into the court, and there before the judge reiterated his demand for a fee.

"Thou must pay the man his fee," said the judge, addressing Eleazer; "he has let thy blood, and such is our law."

Eleazer paid the money, and then lifting up the stone he struck the judge heavily with it, and the blood spurted out in a strong stream.

"There!" exclaimed Eleazer, "follow thy law and pay my fee to this man; I want not the money," and he left the court-house.

At another time a certain poor man entered Sodom, and as everybody refused to give him food, he was very nearly starved to death when Lot's daughter chanced to meet him. For many days she supported him, carrying him bread whenever she went to draw water for her father. The people of the city, seeing the poor man still living, wondered greatly as to how he managed to support life without food, and three men constituted themselves a committee to watch his goings and his doings. They saw Lot's daughter giving him bread, and seizing her they carried her before the judges, who condemned her to death by burning, and this punishment was inflicted on her.

Another maiden, who assisted a poor stranger, was smeared with honey, and left to be stung to death by bees.

For such acts were Sodom and her sister cities destroyed

by fire from heaven, and only Lot and his family spared through God's love for his servant Abraham.

"And the Lord visited Sarah and she bore a son unto Abraham in his old age."

When Isaac was born Abraham prepared a great feast in his honor, and invited thereto all the chiefs and men of birth and position who were his neighbors, such as Abimelech and the captains of his armies. Therach, Abraham's father, and Nahor, his brother, journeyed also from Charan to join in the festivities, and Shem with Eber, his son, were likewise of the party. They were all hearty in their congratulations, and Abraham's heart was full of gladness.

Ishmael, the son of Hagar and Abraham, was very fond of hunting and field sports. He carried his bow with him at all times, and upon one occasion, when Isaac was about five years of age, Ishmael aimed his arrow at the child, crying, "Now I am going to shoot thee." Sarah witnessed this action, and fearing for the life of her son, and disliking the child of her handmaid, she made many complaints to Abraham of the boy's doings, and urged him to dismiss both Hagar and Ishmael from his tent, and send them to live at some other place.

For some time Ishmael lived with his mother in the wilderness of Paran, always indulging in his great passion for hunting; then they journeyed to Egypt, where Ishmael married, and where four sons and a daughter were born to him. But soon he returned to his favorite home in the wilderness, building there tents for himself, his people and his family, for God had blessed him, and he was the master of large flocks and herds.

And it came to pass after many years that Abraham, yielding to a longing which had always possessed him, determined to visit his son, and informing Sarah of his intention he started off alone upon a camel.

He reached Ishmael's dwelling-place about noontime, and found that his son was away from home, hunting. He was rudely treated by Ishmael's wife, who did not know him, and

who refused him the bread and water which he asked for. Therefore he said to her, "When thy husband returns say thus to him, describing my appearance, 'An old man from the land of the Philistines came to our door during thy absence, and he said to me, when thy husband returns, tell him to remove the nail which he has driven in his tent and to replace it with one more worthy,'" with which words Abraham rode away.

When Ishmael returned home his wife related to him the occurrence, describing the man and repeating his words, and Ishmael knew that his father had visited him and been treated with disrespect. For which cause Ishmael divorced his wife, and married a maiden from the land of Canaan.

Some three years after this Abraham again visited his son's tent, and again his son was away from home; but his wife was pleasant and hospitable, and begged the stranger, whom she did not know, to alight from his camel, and she set before him bread and meat. Therefore he said to her, "When thy husband returns, describe to him my appearance, and say, 'This old man came to thee from the land of the Philistines, and this message he left for thee: the nail which thou hast driven in thy tent is good and worthy, see that it is properly esteemed'"; and blessing Ishmael and his family, Abraham returned to his home.

When Ishmael returned he was much pleased to hear his father's message, and he thanked God for a good and worthy wife, and after a time he and his family visited Abraham, and remained with him in the land of the Philistines for many days.

When Abraham had dwelt here for six-and-twenty years, he removed with all his family and possessions to *Beer-Sheba*, near Hebron. Here he planted a grove and built large houses, which he kept always open for the poor and needy. Those who were hungry entered freely and partook of food according to their desire, and those who were needy were liberally supplied with the necessaries of life. When any of the grateful ones would seek Abraham to thank him for his benevolence he replied to them,

"Address thy thanks to God. To the Eternal, who created all things, all that we receive belongs; through his bounty we are fed and clothed."

To feed the hungry, to clothe the naked, to speak kindly to the unfortunate, to act justly toward all mankind, and to be ever grateful to the Eternal, formed the articles of the creed according to which Abraham fashioned his life.

THE TALMUD

THE HAGGADA

III

JOSEPH

The servants of the King brought Joseph forth from his dungeon, and shaved him and clothed him in new garments, and carried him before the King. The King was seated upon his throne, and the glare and glitter of the jewels which ornamented the throne dazzled and astonished the eyes of Joseph.

Now the throne of the King was reached by seven steps, and it was the custom of Egypt for a prince or noble who held audience with the King, to ascend to the sixth step; but when an inferior or a private citizen of the land was called into his presence, the King descended to the third step and from there spoke with him. So when Joseph came into the presence of the King he bowed to the ground at the foot of the throne, and the King descended to the third step and spoke to him. And he said:

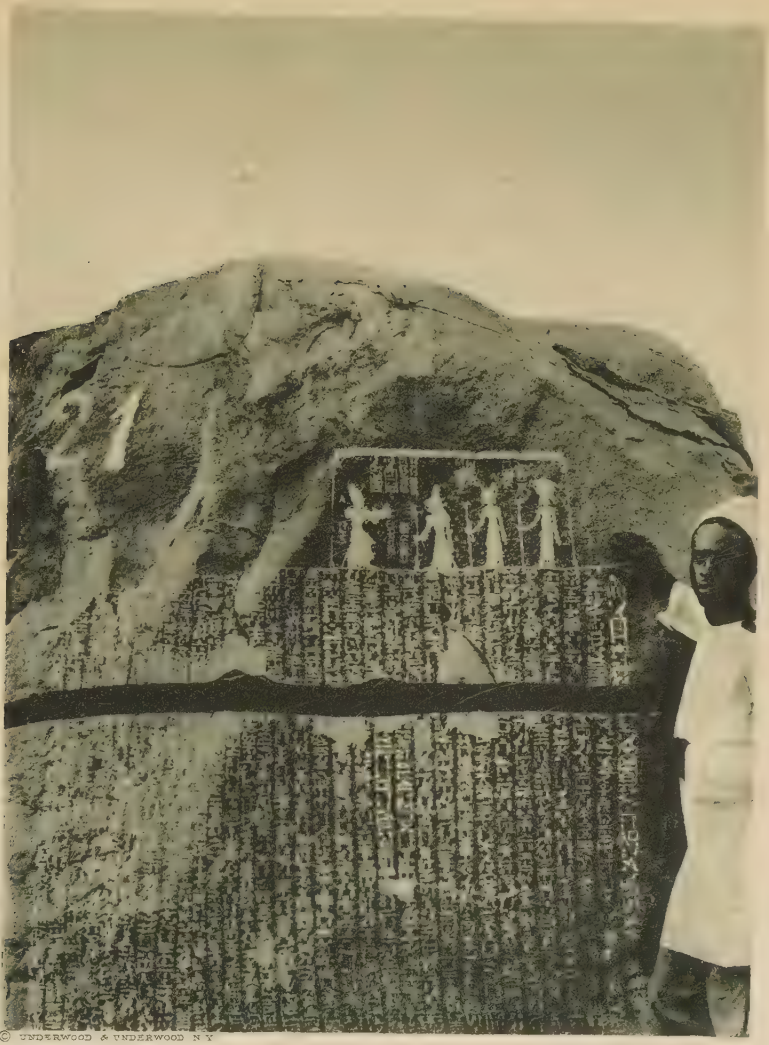
"Behold, I have dreamed a dream, and among all the wise men and magicians of the land there is not one able to read for me its meaning. I have heard that thou art far-sighted and blest with the gift of divination, and I have sent for thee to solve my dream."

And Joseph answered:

"O King, the power is not with me; but God will answer and give Pharaoh peace."

And Joseph found favor in the eyes of the King, and he told to him his dream. And the spirit of God was upon Joseph, and the King inclined his ears and heart to the words of Joseph. And Joseph said to Pharaoh:

"Let not the King think that his dreams are two and distinct; they have but a single portent, and what the Lord



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intends doing upon the earth he has shown to Pharaoh in a vision. Let me advise thee, O King, how thou mayest preserve thy life and the lives of all the inhabitants of thy land from the grievous evils of the famine which is soon to drain and dry up its fruitfulness and its plenty. Let the King appoint a man wise and discreet, a man well versed in the laws of the country, and let him appoint other officers under him to go out through all the length and breadth of the land to gather food during the years of plenty and store it carefully away for future use, that the land may not die in the years of famine which will follow. And let the King command the people of the land, that they shall each and every one gather and store up in the years of plenty of the produce of the fields, to provide for their wants when the ground shall be barren and the fields unproductive."

And the King answered, "How knowest thou that thou hast read the dream aright?"

And Joseph said, "Lo, this shall be a sign that my words are true. A son shall be born to the King, and upon the day of his birth thy first-born son, who is now two years old, shall die."

And when Joseph finished speaking these words he bowed low before the King and departed from his presence.

The occurrence which Joseph predicted came to pass. The Queen bore a son, and upon the day when it was told to the King he rejoiced greatly. But as the messenger of glad tidings retired, the servants of the King found his first-born son dead, and there was a great crying and wailing in the palace of the King.

And when Pharaoh inquired as to the cause of this great cry he was informed of his loss, and remembering the words of Joseph he acknowledged them as true.

After these things the King sent and gathered together all his princes, officers, and men of rank, and when they came before him he said, "You have seen and heard all the words of this Hebrew, and you know that as he spoke so has the thing occurred; therefore must we believe that his solution of my dream was the correct one, and that his words of ad-

vice were of good weight and consideration. We must take measures of protection against the famine which is surely to come upon us. Therefore search, I pray you, over all Egypt for a man of wisdom and knowledge in his heart, that we may appoint him governor over the land."

And they answered the King, "The advice of this Hebrew was very good; behold, the country is in the hands of the King to do with it what is pleasing in his eyes; but the Hebrew has proved himself wise and skilful, why should our lord the King not select and appoint him as governor over the land?"

"Yea, surely," said the King, "if God has made these things known to the Hebrew, then there is none among us as wise and discreet as he is. What you have suggested is in accordance with my own thoughts; we will appoint the Hebrew our governor, and through his wisdom shall our country be saved the pangs of want."

And Pharaoh sent for Joseph and said to him, "Thou didst advise me to appoint a wise and discreet man to deliver the land from the anguish of famine. Surely, there can be none more discreet than thyself to whom God has made known all these things. Thy name shall no more be Joseph, but '*Zaphenath-Päaneah*' (Revealer of hidden things) shalt thou hereafter be called among men.

"Thou shalt be second to me only, and according to thy words shall the land of Egypt be ruled; only upon the throne shall I be greater than thyself."

Then the King removed his ring from his finger and placed it upon the hand of Joseph. And he dressed Joseph in royal apparel, and placed a crown upon his head and a chain of gold about his neck. And Pharaoh commanded that Joseph should ride in his second chariot throughout the land of Egypt. And the people followed him with music, and a large concourse accompanied him upon his journey.

Five thousand soldiers with drawn swords in their hands, swords glittering in the sunlight, preceded him, and twenty thousand soldiers followed. And the people of the land — men, women, and children — gazed upon the pageant from

windows and from house-tops, and the beauty of Joseph pleased all eyes.

And flowers were strewn in his path when he walked, and the air was made sweet with perfume and the savory odor of balms and spices. And proclamations were placed in prominent places declaring the authority of Joseph, and threatening death to those who failed to pay him homage; for he was considered as dishonoring his King who failed to honor the man made second in the kingdom. The people bowed down and shouted, "Long live the King and his viceroy." And Joseph, seated in his chariot, lifted his eyes to heaven, and exclaimed in the fulness of his heart:

"He raiseth the poor from the dust; from the dung-hill he lifteth up the needy. O Lord of Hosts, happy is the man who trusteth in thee!"

And it came to pass after this that Joseph saw Osnath, the daughter of Potipharah, a pearl among the beauties of the land, and he loved her and she became his wife. And Joseph was but thirty years old when he was elevated to his honorable and trustworthy position. He built for himself a palace, elegant and complete in its details and surroundings, so elaborate that three years' time was required for its completion. And the Lord was with Joseph, and increased his wisdom and understanding, and blessed him with manners so affable and deserving that he quickly won the love and favor of all the inhabitants of the country.

And during seven years, as Joseph had foretold, the Lord increased the produce of Egypt sevenfold. And Joseph appointed officers to gather up the plenty. They built huge storehouses and heaped up corn during the seven years of plenty, till the amount stored grew so great that no man could number it. And Joseph and his officers were watchful and diligent that their stores of grain should not suffer from moth or mould. The people of the land, too, stored up their surplus crop, but they were not as careful and watchful as were Joseph and his assistants.

And the wife of Joseph bore him two sons, Manassah and

Ephraim, and their father taught them diligently the way of truth; they listened to his words and departed not from the paths of pleasantness either to the right hand or to the left. They grew up bright and intelligent lads, and were honored among the people as were the children of the King.

But the seven years of plenty drew to an end, and the fields became barren and the trees gave forth no fruit, and the famine which Joseph had predicted threw its gloomy shadow and threatening presence over the once fruitful land.

And when the people opened their storehouses, they found to their sorrow that the moth and mould had taken advantage of their neglect. And they cried aloud to Pharaoh, "Give us food — let us not die of hunger before thee, we and our children; give to us, we pray thee, from the plenty of thy storehouses."

And Pharaoh answered, "Why cry ye unto me, O careless people? did Joseph not tell ye of the famine which has come upon us? Why did ye not harken to his voice, and obey his commands to be frugal and painstaking?"

"By thy life, our lord," replied the people, "as Joseph spoke, so did we, and gathered in our corn during the years of plenty, but lo, when the pangs of hunger and the barrenness of the land bid us open our granaries, the moth had destroyed the provisions which we had garnered."

The King became alarmed lest all their precaution should prove unavailing against the famine's blight, and he bade the people to go to Joseph. "Obey his commands and rebel not against his words."

And the people repeated to Joseph the cry for food they had addressed to Pharaoh.

When Joseph heard the words of the people and learned the result of their want of care, he opened the storehouses of the King and sold food unto the hungry people.

And the famine grew sore in the land of Egypt and spread through Canaan and the land of the Philistines, and to the other side of the Jordan. And when the inhabitants of these countries heard that corn could be obtained in Egypt they came all of them into that country to buy, so that Joseph was

obliged to appoint many officers to sell corn to the large multitude of people.

And Joseph's thoughts reverted to his father's home, and he knew that his brothers would be obliged to come to Egypt to purchase food, for the famine was very grievous in their neighborhood. Therefore he gave orders that no man desiring corn should send his servant to purchase it, but the head of each family should personally appear as a purchaser; either the father of a family or his sons. He proclaimed also, as the order of the King and his viceroy, that no man should be allowed to purchase corn in Egypt to sell it again in other countries, but only such as he required for the support of his immediate family; neither should any purchaser be allowed to buy more corn than one animal could carry.

And he put guards at all the gates of Egypt, and every man who passed through the gates was obliged to record his name and the name of his father in a book, which was brought by the guards every night for Joseph's inspection.

Thus did Joseph design to ascertain when his brothers came to buy food; and all the commands which he had given were faithfully executed.

Now, when the patriarch Jacob learned that food could be purchased in Egypt, he bade his sons proceed thither and obtain a stock of provisions, for the famine was growing very severe, and he feared that his family would suffer from its pangs. Jacob instructed his sons to enter the city by different gates, so that no objection should be made to the amount of their purchases, and as he commanded so they did.

Thus did the sons of Jacob go down to Egypt, and while upon the way they thought of their brother Joseph, and their hearts chid them for their cruelty toward him, and they said one to the other:

"Behold, we know that Joseph was carried down to Egypt; now when we come to the city let us seek for him, perchance we may discover his whereabouts, and then we will redeem him from his master."

And so did Jacob's ten sons travel to Egypt. Benjamin was not with them, for his father feared that mischief might

befall him as it did the other son of Rachel, and he kept him at home by his side.

By ten different gates did the ten sons of the patriarch enter into the land of Egypt, and the guards at the gates took down their names, which were sent with the other names to Joseph at the close of the day. When Joseph read the names he commanded that all the storehouses save one should be closed, and he ordered, further, that every purchaser at this storehouse should be required to give his name; and mentioning the names of his brethren, he said: "If these men come before ye, see that ye seize them, every one."

When the sons of Jacob had entered the city they met together, and before buying their corn they resolved to make a thorough search for their brother. They visited all places of public resort, and the houses of divination, but though they continued their search for three days, it proved unavailing.

Now when three days had passed, and his brothers had not put in an appearance at the storehouse, Joseph wondered at their delay, and he sent sixteen of his servants to search for them quietly through the city. They were found among the Egyptian players, and brought straightway before the viceroy.

Joseph was seated upon his throne dressed in his royal apparel, with his officers around him, when his brothers bowed to the ground before him. They wondered exceedingly at the magnificence, the handsome appearance and the majestic presence of the powerful man before them, but they did not recognize in him their brother.

And Joseph spoke to them saying, "Whence came ye?"

"From the land of Canaan," they answered, "and to buy food, for lo! the famine is sore in the land; and thy servants, learning that corn might be purchased in Egypt, have journeyed hither to provide for their support and the support of their families."

But Joseph said, "Nay, ye are spies, else why did ye enter the city by ten different gates?"

They answered, "We are true men; thy servants have never been spies. Thy servants are brothers, the sons of one

father, and by his command did we enter the city separately, for coming together he feared our appearance might attract unfavorable attention."

But Joseph repeated, "Ye are spies; to spy out the nakedness of our land have ye come. Behold every man who comes to buy corn makes his purchase and departs; but ye, lo three days have ye been in the city, in public places and among the players; it is as I have spoken, ye are spies."

"God forbid!" they exclaimed; "our lord misjudges us. We are altogether twelve brothers, the sons of Jacob, in the land of Canaan; Jacob, the son of Isaac, and grandson of Abraham the Hebrew. Behold, our youngest brother is with his father, we ten are here, and the other brother, alas! he is not with us; we know not where he is. We thought perchance he might be in your land, therefore have we searched all public places these three days."

"And what should the son of Jacob be doing in the public places?" asked Joseph.

"We heard," they answered, "that the Ishmaelites had sold him in Egypt, and being of very handsome appearance we thought it likely he might have been sold in one of the playhouses, therefore we went there hoping to find and to redeem him."

"Suppose you had found him," said Joseph, "and his master had asked for him an enormous amount of money; were you prepared to comply with extraordinary demands?"

The brothers answered in the affirmative, and Joseph continued:

"Suppose again that you should find him and his master should refuse to sell or deliver him to you under any circumstances, what would you do in such a case?"

"In such a case," they answered, "if neither prayers nor money should prove of avail, we would rescue our brother by violence; aye, even the death of his master, and flee with him to our father's house."

"It is as I have said," retorted Joseph; "ye are spies; lo, with evil designs upon the inhabitants of our city ye have come. We have heard and know indeed how ye killed all the

males of Shechem in the land of Canaan on your sister's account, and now ye would treat the men of Egypt in the same way for the sake of a brother. But yet we will give ye an opportunity to prove yourselves true men. Send one of your number to your father's house to bring hither the youngest brother of whom ye have spoken. If ye will do this, I shall know that you have spoken truly. Take three days to consider."

And in obedience to Joseph's commands his brothers were held in ward for three days.

After this time the brothers concluded to leave one of their number as a hostage, while the others returned to Canaan to bring Benjamin down to Egypt. So Menasseh, the son of Joseph, chose Simeon as the hostage, and he was kept in ward.

Ere his brothers departed, Joseph spoke to them once more. "Take heed," said he, "that ye forget not my commands. If ye bring this brother to me I shall consider ye true men, and ye shall be free to traffic in the land; neither will I do harm to your brother; he shall be at liberty to return with ye to your father's house, in peace."

And they bowed down to the ground and departed from Egypt. As they proceeded upon their homeward journey they stopped at an inn to feed their asses, and Levi opened his sack to provide the corn for the meal. And lo, when he opened the sack, his money which he had paid for the corn was lying on the top. And he was exceedingly afraid, and he told the thing to his brethren, and they, too, were filled with alarm. And when every man found his money returned they cried aloud,

"What is this that God has done to us? Has the Lord withdrawn from us the mercy which he showed to our ancestors, to Abraham, to Isaac, and to Jacob, that he has given us into the hands of Egypt's prince to mock us and make merry with us?"

But Judah said, "It is just! Are we not guilty and sinful before the Lord! We sold our brother, our flesh. Why should we now complain that the favor God has lavished on our ancestors is denied to us?"

"Did I not warn ye, 'sin not against the child'?" said Reuben, "and ye would not harken to my words. His blood is upon us — why do ye say, therefore, 'Where is the kindness which the Lord promised unto our fathers?' Verily we have forfeited his protection."

When Jacob's sons approached their home, and the patriarch came forth to meet them, he quickly missed the face of Simeon, and he asked, "Where is Simeon, your brother?"

Then the brothers told their father all that had happened to them in Egypt, and Jacob said to them,

"What is this that ye have done to me! Your brother Joseph I sent to ye to inquire of your welfare, and his face I looked upon no more — his bloody garments ye brought me, saying, 'Lo, the wild beasts of the forests have destroyed thy son.' Simeon I sent with ye to purchase food, and ye tell me that he is imprisoned in a cruel land; and now Benjamin ye wish to take also — for Joseph and for Benjamin ye would bring my gray hairs in sorrow to the grave. No, my son shall not go with ye."

And Reuben said, "The lives of my two sons I place in your hands; if we do not bring back Benjamin safely to thee, their lives shall prove the forfeit."

But Jacob said, "Neither shall ye return again to Egypt; stay here, for my son shall not go with ye, to die as did his brother."

And Judah said to his brothers, "Urge him no more at present. Let us wait until these provisions have been consumed, and when cruel want and hunger press us he will consent to what we ask."

And it came to pass when the provisions were gone that the children of his sons gathered around Jacob and cried to him, "Oh, give us bread!"

And the heart of Jacob was torn with anguish at the cry and, summoning his sons, he said to them, "Hear ye not the voices of your children crying for food? 'Give us bread,' they cried to me, and I — I have none to give them. Get ye down to Egypt, I pray ye, and buy us a little food."

Then Judah answered, and said to his father, "If thou wilt send Benjamin with us, we will go; otherwise we can not. The King of Egypt is a mighty potentate; we dare not trifle with him. Should we return to Egypt, and our youngest brother be not with us, lo, he would destroy us all Our father, we can not disobey this King; greater even is he than Abimelech, the Philistine. Thou hast not seen, as we have, his throne, his palace, his myriads of officers; thou hast not witnessed, as have we, his wisdom, knowledge, and understanding. God has blessed him with unequaled gifts; greater is he than all on earth beside. Our names he told us; what had happened to us in our youth; he inquired of thee, saying, 'Is your father yet alive? Are all things well with him?' Thou hast not heard, as we have, of his power; over his people he is supreme; upon his word they go out, and upon his word they come in; his word governs, and the voice of his master, Pharaoh, is not required. Oh, my father, send the lad — we can not go without him; if thou refusest, we must see our children die with hunger."

And Jacob said, in his sorrow,

"Why did ye tell the man ye had a brother? — Oh, evil, evil is this thing which ye have done!"

"Give the boy into my hands," said Judah, "and let us go down to Egypt and buy the corn. If I do not return him safely to thee, a sinner against my father shall I be considered all my days. Our children weep before thee, and we have naught to stay their cries; have mercy on them — send our brother with us. Hast thou not often told us of the mercy which our God has promised to thee? Lo, he will protect thy son and return him to thee safely. Pray unto the Lord for our sakes, entreat him to give us grace and favor in the eyes of Egypt's prince. Lo, had we not tarried thus long, we should have now been back with food; yea, back twice to thee, and with thy son in safety."

And Jacob answered,

"The Lord God give you grace in the eyes of the king and officers of Egypt. In him will I put my trust. Arise, go unto the man, take with ye gifts, the best the land affords; the

Lord will be with ye, and ye shall bring back to me your brothers, Benjamin and Simeon."

Then the sons of Jacob went down again to Egypt. And they took Benjamin with them, and they took, also, presents and twofold money.

"Take heed of the lad," were Jacob's parting words; "separate not from him either in Egypt or upon the road"; and when they had gone, he sought the presence of the Almighty in prayer:

"Oh, Lord, God of heaven and of earth, remember, I beseech thee, the covenant which thou didst make with our father Abraham; remember, I beseech thee, the merit of Isaac, my father, and for their sakes show kindness unto my sons. Do not deliver them into the hands of Egypt's King for evil; redeem them, I pray thee, and bring them back safely with their two brothers."

And the wives of Jacob's sons, and his grandchildren, they, too, lifted their eyes and hearts to heaven, and cried,

"Deliver, O Lord, our fathers from the hands of Egypt's King."

Jacob also addressed the following letter, to be delivered by his sons into the hands of Joseph:

"From thy servant, Jacob, the son of Isaac, the son of Abraham the Hebrew.

"The prince of God unto the mighty and wise King Zaphenath Päaneah, the King of Egypt, peace.

"My lord, the King, knows well that the famine is sore in the land of Canaan; therefore I sent my sons to thee to buy food for our sustenance. I charged them not to enter the city by the same gate, lest coming together they might attract the attention of the inhabitants. And lo, their obedience to my orders has caused them to be accused by thee as spies. Oh, my lord, could not an intelligent man, such as thou art, read truth upon the faces of my sons? Much have I heard of thy wisdom and the understanding which thou didst display in the interpretation of Pharaoh's dreams, in foretelling this grievous famine — how, then, was it possible that thou shouldst suspect my sons?

"Behold, I am surrounded with children; I am very old, and my eyes wax dim; tearful have they been for twenty years in lamenting the loss of my son Joseph, and now I have sent to thee his brother Benjamin as thou didst command; I pray thee, oh, my lord, to be good to him, and return him to me with his brothers. The strength of God has ever been with us; he has listened to our prayers, and he has never forsaken us; protect thou my son who is coming unto thee, and God will look favorably upon thee and upon thy kingdom. Send him home again with his brothers, and Simeon also send with them in peace."

This letter was entrusted into Judah's hands.

Thus the sons of Jacob went down again to Egypt with Benjamin and with the presents, and they stood before Joseph. And Joseph released Simeon from prison, and restored him to his brethren. And Simeon told them of the kind treatment which he had received since their departure.

"I was not bound," said he, "or treated as a prisoner, but I was taken to the governor's own house, and received there as a guest."

Then Judah took Benjamin and brought him before Joseph, and they prostrated themselves to the ground.

And the brothers gave Joseph the presents which their father had sent to him. And Joseph asked them whether all went well with their children and with their old father, and they answered, "It is well with all of us."

Then Judah delivered his father's letter to Joseph, and the latter recognized his father's hand, and his feelings grew too strong for him; the recollections of his youth overpowered him, and retiring into a side apartment he wept bitterly.

Returning to the presence of his brother, Joseph's eyes rested upon Benjamin, his mother's son, and he asked, "Is this your youngest brother of whom ye told me?" And when Benjamin drew near, Joseph laid his hand upon his brother's head, and said, "God be gracious unto thee, my son."

Then restraining his feelings, he ordered his officers to prepare the dining-tables.

Then when the meal was ready Joseph took into his hand a cup — a cup of solid silver, set with precious stones — and holding it in his hand in the presence of his brothers, Joseph said, "I know by this cup that Reuben is the first-born of your father, therefore shall he sit first, and Simeon, Levi, Judah, Issachar, and Zebulun shall follow him in this order, according to their ages; the rest shall follow these according to their ages." And he said further, "I know that your youngest brother has no mother, neither have I a mother, therefore will we two sit together."

And the men marveled much at the words of Joseph, as they ate and drank with Joseph upon that day.

Joseph placed two portions of food before his brother Benjamin, and when his sons, Ephraim and Menasseh, saw this they too gave their portions to Benjamin, and Osnath, Joseph's wife, gave also hers. Thus Benjamin had five portions.

And Joseph brought wine to the board, and bade his brethren drink and be glad, but they refused, saying, "We have not partaken of wine since we lost our brother." Joseph pressed them, however, and forced them to drink and be merry with him. And he said to Benjamin, "Hast thou children?" And Benjamin answered, "Thy servant has ten sons, and I call them by names reminding me of the brother whom I have never seen."

In the morning Joseph dismissed his brethren, and bade them return to their father in peace. But when they had departed he called his servants, and ordered them to pursue after, overtake them, and bring them back.

And when the servants of Joseph overtook them, and said to them,

"Why have ye done this thing to steal our master's cup?" the brothers of Joseph were indignant, and they answered, "If ye find the cup in the possession of any one of us, lo, he shall die, and we, his brethren, shall be your master's slaves"; but when the cup was found where Joseph had ordered it to be put, in Benjamin's sack, they returned, grieving and crestfallen, to the presence of Joseph.

The viceroy was seated upon his throne, and his officers of State were gathered about him when his brethren entered, and speaking roughly to them he said,

"What evil deed is this which ye have wrought? Why did ye take my silver cup? Is it because you could not find that brother you spoke of in the country that you stole the cup instead? Answer and tell me why have ye done this thing?"

And Judah spoke, saying, "What shall we say unto my lord? What shall we speak, for how shall we justify ourselves? God hath found out the iniquity of thy servants, and sent this calamity upon us."

Then Joseph arose, and grasping hold of Benjamin he led him to another room, and pushing him therein closed the door upon him. He then told the others to return to their homes in peace, saying, "I will keep the one in whose possession the cup was found; return ye in peace."

Then Judah approached Joseph, and said:

"Let not thy anger, I pray thee, burn against thy servant, but let thy servant speak before thee"; and Joseph answered, "Speak."

Then Judah continued:

"From the commencement, from the moment we set foot in Egypt, thou hast mocked us. We have been accused as spies; we have been forced to bring our brother Benjamin hither with us; and now, still at this moment, thou art using us for thy sport. Let the King now harken to my words, and heed them, and allow our brother to return to his father with us, lest we destroy thee, aye, and all thy officers who are stationed about thee. Thou knowest what two brothers of us did to the city of Shechem for a sister's sake; take heed that they work not the same revenge for their brother Benjamin. Lo, I am stronger and more powerful than both of them; give over thy idle trifling with us, lest I strike thee with thy guard. Knowest thou not the punishment which God ordained upon Pharaoh when he acted wickedly toward Sarai, our great grandmother? Even to this day the people of thy land do tell about it! Beware, therefore, lest he punish thee too for

thy wickedness in taking our brother Benjamin from his father. God will not forget the covenant which he made with Abraham, to protect his seed and chastise their enemies; therefore listen, oh my lord, to the words which I am speaking. Let our brother return to his father, lest I carry my words into effect; beware, you can not prevail over me."

Then Joseph answered and said,

"Why indulge in this vain self-glorying? Art proud of thy strength? Lo! one word to my officers, and they would destroy thee in a moment with thy brethren."

"By God's life," exclaimed Judah, "if I draw I will commence with thee and end with Pharaoh."

"Thy strength is not equal to thy boast," returned Joseph; "I myself am stronger than thou art; if thou shouldst draw thy sword I would sheathe it in thine own body; aye, with thine own sword would I put thy brothers and thyself to death."

And Judah replied:

"Oh, my lord, God is a witness between us that I seek not to fight; give us our brother and let us go in peace."

"By the life of Pharaoh," answered Joseph, "if all the kings of Canaan should come and second your demand, I would not surrender your brother. Go your way, the rest of ye, unto your father, but Benjamin shall be my servant. He stole my cup and his liberty is forfeit to me."

"What profit is the name of a king to such as thou?" retorted Judah. "A king's household contains much gold and silver in vessels and utensils, and lo, thou speakest much about a poor silver cup, which thou thyself hast placed in our brother's sack. God forbid that a descendant of Abraham should steal from thee, or from any other king, prince, or whatever he may be. Be silent now about this for thine own sake, lest it become known abroad and people say, 'Lo, for a trifling silver cup the great viceroy of Egypt fought with men and took one of them for a servant'; for thine own sake, say no more."

But Joseph merely repeated what he had said:

"Go ye, and leave your brother with me; the law makes him my servant; get ye gone, and take the cup with ye."

"Never," exclaimed Judah; "we would not forsake our brother for a thousand cups, or for any sum of money which thou couldst name."

Then Joseph replied quickly:

"But you did forsake and abandon your brother; aye, and sold him for twenty silver pieces."

"Give us our brother," reiterated Judah. "God is my witness I desire no quarrel with thee; let us depart without a brawl. What, oh what can we say to our father if we return without the lad? his grief would kill him; and we, what could we say?"

"Say to him," said Joseph, "that the rope followeth the bucket." [1]

"Woe, woe unto the king who speaks a false judgment," cried Judah.

"Say naught of false judgments," replied Joseph, "did ye not speak untruths unto your father saying, 'A wild beast has devoured Joseph'? Did ye not sell him to the Midianites for twenty pieces? Say naught; be dumb in shame."

"Now does the fire of Shechem burn within me," thundered Judah; "thyself and thy country shall perish in the fierce flame of my wrath."

In the meantime, during this scene, Joseph had dispatched Menasseh, his son, to order troops to his palace, and now they came at full speed, armed and equipped at short notice. Five hundred mounted soldiers, two thousand on foot, and four hundred reserve guard of veterans. With cries and shouts they surrounded the sons of Jacob, who were exceedingly terrified and trembled for their lives.

Then Joseph said to Judah,

"Tell me, I pray, why thou alone of all thy company didst fight so zealously for the lad?"

And Judah answered,

"Know that I became a surety with our father for the lad's

[1] Meaning that Joseph was the rope and Benjamin the bucket.

safe return. 'If he comes not back with us,' I said, 'Lo, I shall be considered as sinning before thee all my days.' Oh, my lord, let me find grace in thy eyes; let me but take the lad home to his father, and I will return to take his place as thy servant. See, I am stronger and older than he is, let me be thy servant instead of Benjamin."

"Upon one condition," replied Joseph, "the lad may go with you. Bring before me his brother, his mother's son of whom you have spoken, and I will take him in place of Benjamin. You did not become a surety for him to your father, therefore let me have him, and the brother for whom you did become a surety shall return home with you."

Then Simeon drew near and answered,

"Did we not tell my lord, when first we came before him, that this lost brother we could not find? Wherefore will my lord speak such idle words? We know not, alas, whether this brother be alive or dead."

"Suppose, then," said Joseph, "that I should call him before me, will ye then give him to me in place of Benjamin?" And raising his voice he called aloud, "Joseph! Joseph! Appear Joseph, and sit before thy brethren."

The sons of Jacob wondered much at these words, and their blood grew chill as they looked around in fear and amazement to see from whence their brother was to appear.

And Joseph said to them:

"Why do ye look around? Your brother is before you. I am Joseph whom ye sold to Egypt. But nay, be not alarmed, ye were but instruments, and to save life did God send me hither."

And the men were much frightened, and Judah especially was terrified at the startling words. Benjamin, who was in the inner court, heard them, and hurrying before Joseph he threw himself upon the latter's breast, and kissing him, they wept together. The other brothers too were much affected, and the people about wondered, and the report of the occurrence reached Pharaoh's palace.

Pharaoh was pleased with the news, and sent a deputation

of his officers to welcome Joseph's brethren, and to bid them, in his name, to bring their families and their household goods and make their homes in Egypt.

And Joseph clad his brethren in new and elegant garments, and made them many generous presents, and gave to each of them three hundred pieces of silver; and then he took them before Pharaoh and introduced them to the King.

And when Pharaoh saw what goodly men the sons of Jacob were, he was much pleased and very gracious toward them.

And when it became time for them to return to Canaan, Joseph procured eleven of Pharaoh's chariots and added to them his own, for their accommodation. And he sent rich presents to his father, and garments and presents to the children of his brothers and sister, and to his brothers' wives. And he accompanied his brethren upon their journey to the boundaries of Egypt, and parting with them, he said:

"Do not, my brethren, quarrel on the way. This thing was wrought through God's wisdom; ye were but the instruments to save from famine and hunger a vast multitude." He also commanded them to be careful in imparting the great news they carried to their father, lest speaking suddenly it might have a bad effect upon so old a man. And the sons of Jacob returned unto the land of Canaan in gladness with happy hearts.

And it came to pass when they drew near to Canaan that they said one to the other, "How shall we break this news unto our father? We can not tell him suddenly that Joseph is still alive."

But it chanced when they reached Beer-Sheba that Serach, the daughter of Asher, came to meet her father and her uncles. And Serach was a sweet singer, and she played upon the harp.

So they said unto her, "Take thy harp, and go and sit before our father and play to him, and as thou playest, sing, sing of his son Joseph, and let him know in this manner that Joseph lives."

And the maiden did as she was bid, and sitting before her grandfather, she sang to him a song, wherein she repeated seven times these words:

"Lo, Joseph is not dead; he lives,
My uncle rules o'er Egypt's land."

And Jacob was pleased with her singing and playing; happiness seemed to find birth in his heart at her sweet voice, and he smiled upon the maiden and blessed her. And while he was talking to her his sons arrived with their horses and chariots, and Jacob arose and met them at the door, and they said to him, "We have joyful tidings for our father. Joseph, our brother, is still alive, and he is ruler over all the land of Egypt."

But Jacob remained cool and unaffected, for he did not believe their words, until he saw the presents which Joseph had sent, and all the signs of his greatness; then his eyes brightened, and gladness sparkled in their depths, and he said,

"Enough, my son lives; I will go and see him before I die."

And the inhabitants of Beer-Sheba and the surrounding countries heard the news, and came and congratulated Jacob, and he made a great feast for them. And he said, "I will go down to Egypt and see my son, and then will I return to Canaan, as the Lord had spoken to Abraham, giving this land unto his seed."

And the word of the Lord came to Jacob, saying, "Go down to Egypt; be not afraid, for I am with thee, and will make of thee a great nation."

And Jacob commanded his sons and their families to prepare to go down with him to Egypt, as the Lord had spoken, and they arose and started upon the way. And Jacob sent Judah in advance, to announce his coming and to select a place for his residence.

And when Joseph learned that his father was upon the way, he gathered together his friends and officers, and soldiers of the realm, and they attired themselves in rich garments and gold and silver ornaments, and the troops were armed with all the implements of war, and they gathered together and formed a great company to meet Jacob upon the way and escort him to Egypt. Music and gladness filled the land, and

all the people, the women and the children, assembled upon the housetops to view the magnificent display.

Joseph was dressed in royal robes, with the crown of State upon his head; and when he came within fifty cubits of his father's company he descended from his chariot and walked to meet his father. And when the nobles and princes saw this, they, too, descended from their steeds and chariots and walked with him.

And when Jacob saw all this great procession he wondered exceedingly, and he was much pleased thereat, and turning to Judah he asked, "Who is the man who marcheth at the head of this great array, in royal robes?" and Judah answered, "That is thy son." And when Joseph drew nigh to his father he bowed down before him, and his officers also bowed low to Jacob.

And Jacob ran toward his son and fell upon his neck and kissed him, and they wept. And Joseph greeted his brethren with affection.

And Jacob said to Joseph, "Now let me die. I have seen thy face, my eyes have beheld thee living and in great honor."

And the great company escorted Jacob and his family to Egypt, and there Joseph gave to his relatives the best of the land, even Goshen.

And Joseph lived in the land and governed it wisely. And the two sons of Joseph were great favorites with their grandfather, and were ever in his house. And Jacob taught them the ways of the Lord, and pointed out to them the path of happiness and peace in his service.

And Jacob and his family lived in Goshen, and had possession of the land and multiplied therein exceedingly.

THE TALMUD

THE HAGGADA

IV

MOSES

There lived in the land of Egypt a man named Amram; he was the son of Kehath, the son of Levi, the son of Jacob. This man married Yochebed, the daughter of Levi, his father's sister. And the woman bore a daughter whom she called Mir'yam, for this was in the days when the Egyptians embittered the life of the Hebrews. Afterward she bore a son, and called him Aaron.

And it came to pass in the one hundred and thirtieth year after Israel had entered Egypt, that Pharaoh, the King of the land, dreamed that he was sitting on his throne, and raising his eyes, saw before him an old man holding in his hand a pair of large balances. The old man hung the balances, and taking all the elders of Egypt, her princes and officers, he bound them together and placed them on one of the balances; on the other he placed a lamb, and lo, to the wonder of the dreaming man, the lamb weighed heavier than all the mighty men of Egypt.

Pharaoh awoke, and sending for his officers, he related to them this dream, which caused them both fear and amazement. Now among the magicians of Egypt there was one whom the King considered especially wise — Bil'am, the son of Be'or. For him the King sent, and desired an explanation of the vision. "A great evil will befall Egypt in the latter days," replied Bil'am, the son of Be'or. "A son will be born in Israel who will destroy Egypt, kill its inhabitants, and carry his people out from among them. Now, O Lord and King, give heed to this matter, and destroy the power of the children of Israel and their future welfare before this misfortune to Egypt buds."

"What can we do?" inquired Pharaoh; "we have tried many plans without success."

Bil'am answered, "Send for thy two nearest counselors, and we will consult together."

And Pharaoh sent for Re'uël, the Midianite, and Job, his counselors, and they appeared before him accordingly. Then said the King, "Ye have all heard my dream and its interpretation; now give me your advice; how may this people Israel be conquered ere this threatened evil falls upon us?"

Re'uël, the Midianite, answered and said,

"Oh King, live forever! If it be pleasing in thy eyes, O King, cease to afflict this people. They are the chosen of God from the olden days, and never have they been oppressed with impunity. Pharaoh of old was punished for Sarah's sake, as was also Abimelech the Philistine, for the same cause. Jacob was delivered from the toils both of Esau, his brother, and his uncle, Laban. Thy great-grandfather exalted their great-grandfather, Joseph, because he recognized the wisdom which God had implanted in him, and which saved the people of the land from starvation. Therefore, O King, remove thy yoke from them and let them go hence to Canaan, the land of the sojournings of their forefathers."

These words of Re'uël, the Midianite, angered Pharaoh, and he sent him in shame from his presence. Re'uël went out from Egypt that day unto his own country, carrying with him the staff of Joseph.

The King then said to Job, his counselor,

"What is thy opinion concerning these Hebrews?"

And Job answered,

"Are not all the inhabitants of Egypt in the hands of the King? Whatever may be most pleasing in thy eyes, that do."

Then spoke Bi'lam, and said,

"None of the means proposed for the subduing of the Hebrews will prove successful. Fire can not prevail over them, for Abraham was delivered from its power; the sword will fail, for Isaac was delivered from its edge, and a ram killed in his stead; they can not be exterminated by rigorous

labor, for Jacob worked day and night for Laban, and yet prospered. Listen, O King, to the advice which I will give thee. By this means only wilt thou be able to prevail over them. Command that all the male children born to these Hebrews be cast into the river, for none of their ancestors ever escaped from the death in the water." [1]

This advice pleased Pharaoh, and his princes and the King did according to the words of Bi'lam. A proclamation was issued, and Pharaoh sent his officers through the land of Goshen where the Israelites dwelt, to see that all the male children were cast into the river on their birth, while the female infants were kept alive.

It came to pass about this time that Miriam, the daughter of Amram, the sister of Aaron, prophesied and said, "A second son will be born to my father and mother, and he will deliver the Israelites from the Egyptian power."

A second son was born to them according to her words, and when his mother saw he was a goodly child of handsome appearance she hid him in her inner chamber.

Now in those days strict search was made in the houses of the Hebrews for male infants, and many means were used to ascertain the places where their parents concealed them. Egyptian women carried infants into the houses in Goshen, and making these babies cry the hidden infants would cry also, thus discovering their place of hiding. The women would then report to Pharaoh, and officers would seize the babe which parents had vainly endeavored to save.

And it came to pass after Yochebed had succeeded in keeping her son concealed for three months, the fact of his birth became known in the above manner, and his mother taking the child quickly, before the officers arrived, hid him in a box made of bulrushes, and concealed the same carefully in the flax which grew along the Nile. She sent

1 The three counselors of Pharaoh were traditionally dealt with by God according to their merits. Jithro (Re'uël), who desired to release and relieve them, was saved from destruction, and converted to Judaism; Job received the punishment mentioned in the book to which his name is given; and "Bi'lam, the son of Beor, they killed him with the sword." (Numb. xxxi. 8.)

Miriam, her daughter, to watch the box from a distance, and observe what might happen to it.

And the day was hot and sultry, and the air oppressive, and many of the people came to find relief from the exhausting heat in the cooling waters of the Nile. Bathia, the daughter of Pharaoh, came with this purpose attended by her maidens, and entering the water she chanced to see the box made of bulrushes, and pitying the infant she rescued him from death.

Many were the names given to the infant thus miraculously preserved. Bathia called him "*Moses,*" saying, "I have *drawn* him from out the water"; his father called him "*Heber,*" because he was reunited to his family; his mother called him "*Yekuthiel,*" "for," said she, "*I hoped in God*"; his sister called him "*Yarad,*" saying, "*I went down* to the river to watch him"; Aaron, his brother, called him "*Abigedore,*" for God had *repaired the breach* in the house of Jacob, and the Egyptians ceased from that time to cast the infants into the water; his grandfather called him "*Abi Socho,*" saying, "for three months he was *hidden,*" and the children of Israel called him "*Shemaiah Ben Nethanel,*" because in his day God *heard their groaning* and delivered them from their oppressors.

Moses became even as a son of Bathia, the daughter of Pharaoh, as a child belonging rightly to the palace of the King.

Now it came to pass when Pharaoh saw that the advice of Bi'lam did not prove effective, but that the Israelites, on the contrary, seemed to increase and multiply even more rapidly than before, he laid additional labor upon them, and issued orders that if any man failed in accomplishing his full daily task his children should be walled up alive in the building in which he worked. This order continued in effect for many years.

About this time, when Moses was three years old, Pharaoh sitting at his banquet-table, with his Queen upon his right,

Bathia at his left, and his two sons, with Bi'lam and the princes of his realm about him, took Moses upon his lap. The little child stretched forth his hand, and taking the royal crown from Pharaoh's head placed it upon his own.

In this action the King and the people around him imagined they saw a meaning, and Pharaoh asked,

"How shall this Hebrew boy be punished?"

Then said Bi'lam, the son of Be'or, the magician, "Think not, because the child is young, that he did this thing thoughtlessly. Remember, O King, the dream which thy servant read for thee; the dream of the balances. The spirit of understanding is already implanted in this child, and to himself he takes thy kingdom. Such, my lord, hath ever been the way of his people, to trample down those who have dealt kindly with them, to deceitfully usurp the power of those who have reared and protected them. Abraham, their ancestor, deceived Pharaoh, saying of Sarah, his wife, 'She is my sister'; Isaac, his son, did the same thing; Jacob obtained surreptitiously the blessing which rightfully belonged to his brother; he traveled to Mesopotamia, married the daughters of his uncle, and fled with them secretly, taking large flocks and herds and immense possessions; the sons of Jacob sold their brother Joseph into slavery; he was afterward exalted by thy ancestor and made second in Egypt, and when a famine came upon the land he brought hither his father with all his family to feed upon its substance, while the Egyptians sold themselves for food; and now, my lord, this child arises to imitate their actions. He mocks thee, O King, thy elders and thy princes. Therefore, let his blood be spilled; for the future welfare of Egypt let this thing be done."

The King replied to the words of Bi'lam,

"We will call our judges together, and if they deem the child deserving of death he shall be executed."

When the judges and wise men assembled according to the order of the King, Jithro, the priest of Midian, came with them. The King related the child's action and the

advice which Bi'lam had given out, requesting their opinions on the same.

Then said Jithro, desirous to preserve the child's life, "If it be pleasing to the King, let two plates be placed before the child, one containing fire, the other gold. If the child stretches forth his hand to grasp the gold, we will know him to be an understanding being, and consider that he acted toward thee knowingly, deserving death. But if he grasps the fire, let his life be spared."

This advice met with the King's approval, and two plates, one containing gold, the other fire, were placed before the infant Moses. The child put forth his hand, and grasping the fire put it to his mouth, burning his tongue, and becoming thereafter "heavy of mouth and heavy of tongue," as mentioned in the Bible. Through this childish action the life of Moses was saved.

Moses grew up, a handsome lad, in the palace of the King; he dressed royally, was honored by the people, and seemed in all things of royal lineage.

He visited the land of Goshen daily, observing the rigor with which his brethren were treated, and inquiring of them why they labored and were so oppressed, he learned of all the things which had happened before his birth; all things concerning the children of Israel and all things concerning himself. Learning of Bi'lam's desire to have him destroyed in his infancy, he expressed enmity toward the son of Be'or, who fearing his power and his favor with the King's daughter, fled to Ethiopia.

Moses urged the King of Egypt to grant the men of Goshen one day of rest from their labor, in each week, and the King acceded to his request.[2]

And the Lord was with Moses, and his fame extended through all the land.

When he was about eighteen years old Moses visited his father and mother in Goshen; and going also where his

[2] Moses said: "If you compel them to labor steadily their strength will fail them; for your own benefit and profit allow them at least one day in the week for rest and renewal of strength."

brethren were working he saw an Egyptian smiting a Hebrew, and he killed the Egyptian and fled from Egypt, as the occurrence is related in the Bible.

It came to pass in those days that the Assyrians rebelled against Kikanus, the King of Ethiopia, to whom they were under tribute. Kikanus, appointing Bi'lam, the son of Be'or, who had fled from Egypt, to be his representative in his absence, marched forth with a large army and subdued the Assyrians, and imposed heavy taxes upon them.

Bi'lam, the son of Be'or, was unfaithful to his trust, and usurping the power he was delegated to protect he induced the people of Ethiopia to appoint him their King in place of the absent Kikanus. He strengthened the walls of the capital, built huge fortresses, and dug ditches and pits between the city and the river Gichon, which compassed all the land of Ethiopia.

When King Kikanus returned with his army he was amazed to witness the preparations for defense which had been made during his absence, and he thought that the people had feared an attack from the kings of Canaan while he was away, and had prudently made ready for it. But when the gates of the city were closed against him, and he called in vain to have them opened, he joined battle with the adherents of Bi'lam. For nine years the war between Kikanus and Bi'lam continued, with severe losses to the former.

When Moses fled from Egypt he joined the army of Kikanus, and soon became a great favorite with the King and with all his companions.

And Kikanus became sick and died, and his soldiers buried him opposite the city, rearing a monument over his remains, and inscribing upon it the memorable deeds of his life. Then they said to one another, "What shall we do? For nine years we have been absent from our homes; if we attack the city it is likely we shall be again repulsed, and if we remain here the kings of Edom, hearing that our leader is dead, will fall upon us and leave none alive. We had best appoint another king in the stead of Kikanus."

So the army appointed Moses to be their king and leader, in the hundred and fifty-seventh year after Israel went down into Egypt.

And Moses found favor in the eyes of the Lord, and he inspired his soldiers with courage by his voice and his example. He attacked the fortresses in mass, with the blowing of trumpets, and great enthusiasm, and the city was delivered into his hands; eleven hundred of his opponents being slain in the battle.

But Bi'lam, the son of Be'or, escaped and fled back to Egypt, becoming one of the magicians mentioned in the Scriptures.

And the Ethiopians placed Moses upon their throne and set the crown of State upon his head, and they gave him the widow of Kikanus for a wife. Moses remembered, however, the teachings of his fathers — how Abraham made his servant swear that he would not bring a daughter of the Canaanites to be the wife of Isaac, and how Isaac had said to his son Jacob, "Thou shalt not take a wife from the daughters of the Canaanites, neither shalt thou intermarry with the descendants of Ham"; therefore the widow of Kikanus was a wife to Moses in name only.

When Moses was made King of Ethiopia the Assyrians again rebelled, but Moses subdued them and placed them under yearly tribute to the Ethiopian dynasty.

Now, it happened in the hundred and eightieth year after Israel had gone down into Egypt that there arose thirty thousand men of the tribe of Ephraim, and formed themselves into companies. And they said, "The time, mentioned by the Lord to Abraham at the covenant of the pieces (Gen. xv. 13), has arrived; we will go up out of Egypt." And trusting in their own might these men left Egypt.

They did not take any provisions with them, save what was necessary for a day's journey; they took naught but gold and silver, saying, "We shall be able to buy food of the Philistines."

As they traveled toward Gath they met a party of shep-

herds and said to them, "Sell us your flocks, for we are hungry."

But the shepherds replied,

"The flocks are ours, and we will not sell them to you."

Then the men of Ephraim seized upon the flocks by force, and the shepherds made a great outcry, which reached the ears of the inhabitants of Gath, who assembled to ascertain its cause. And when the Gathites learned how their brethren had been treated they armed themselves and marched forth to battle with the wrong-doers; and many fell from both parties. On the second day the men of Gath sent messengers to the cities of the Philistines, saying,

"Come and help us smite these Ephraimites, who have come up from Egypt, seized our flocks, and battled with us for no cause."

And the Philistines marched forth, about forty thousand strong, and they smote the Ephraimites, who were suffering from weariness and hunger, and there escaped from the death dealt out to Ephraim only ten men.

Thus were the men of Ephraim punished for going up out of Egypt before the time appointed by the Lord.

The bodies of those who fell remained unburied in the valley of Gath, and their bones were the same bones which rose up, endowed with life, in the time of Ezekiel, as his prophecies record.

The ten who escaped returned to Egypt and related to the children of Israel what had occurred to them.

During this time Moses was reigning in Ethiopia in justice and righteousness. But the Queen of Ethiopia, Adonith, who was a wife to Moses in name only, said to the people, "Why should this stranger continue to rule over you? Would it not be more just to place the son of Kikanus upon his father's throne, for he is one of you?"

The people, however, would not vex Moses, whom they loved, by such a proposition; but Moses voluntarily resigned the power which they had given him, and departed from their land. And the people of Ethiopia made him many rich presents, and dismissed him with great honors.

Moses being still fearful of returning to Egypt, traveled toward Midian, and sat there to rest by a well of water. And it came to pass that the seven daughters of Re'uël (or Jithro) came to this well to water their flocks. The shepherds of Midian drove them away, designing to keep them waiting until their own flocks had been watered, but Moses interfered in their behalf, and they returned home early to tell their father what had occurred. Re'uël then sent for Moses, and the latter related to him all that had happened them since his flight from Egypt. And Moses lived with Re'uël, and he looked with favor upon Ziporah, the daughter of his host, and married her.

During this time the Lord smote Pharaoh, King of Egypt, with leprosy. The disease was exceedingly grievous, and the King suffered inexpressible agony. And the taskmasters who were placed over the Israelites complained to the King that the latter were neglecting their work and becoming lazy.

"They are taking advantage of my sickness," exclaimed the King, and ordering his chariot, he prepared to ride out himself to upbraid the workmen, and to see that they did not shirk their labor.

And it happened as he rode through a narrow pass his horses lost their footing, the chariot was overturned, the King was thrown into the road, and the wheels of the chariot passed over him. The tender flesh was torn from his body, and the bones, which had grown brittle with his disease, broke. His servants laid him upon a bier and carried him to his palace; but when they laid him upon his bed the King knew that his time to die had come. And his wife and his princes assembled, weeping, around his bed, and Pharaoh wept with them; and his officers requested him to name his successor.

Now Pharaoh had two sons and three daughters. The eldest son was a man of foolish habits and excitable disposition, while the second, who was intelligent and versed in the sciences of his country, was yet a man of wicked imagination, disfigured, and a dwarf. Yet the King, taking into

consideration his superior intelligence, named his second son to reign after him.

For three years Pharaoh suffered intense agony, then he died, and was buried in the place of the kings; but he was not embalmed, for his body was in too diseased a state to admit of manipulation.

In the two hundred and sixth year after Israel entered Egypt this Pharaoh ascended the throne of the land. And he made the burden on the children of Israel heavy and oppressive; he would not continue to allow them the day of rest granted in his father's time, but made idleness during his father's sickness his excuse for depriving them of it.

And the children of Israel sighed in their heavy bondage, and cried unto the Lord. And God heard their voices and remembered his covenant with Abraham, with Isaac, and with Jacob.

Now while Moses was living with Re'uël, the Midianite, he noticed a staff in the latter's garden, and he took it, to be a walking-stick in his hand. And this was the same staff, the staff of Joseph, which Re'uël carried away with him when he had fled from Egypt. This same staff Adam carried with him out of Eden. Noah inherited it, and gave it afterward to Shem, his son. It passed through the hands of Shem's descendants until it came into the possession of Abraham. When Abraham left all his worldly goods to Isaac this staff was numbered with them, and when Jacob fled from his brother's anger into Mesopotamia, he carried this staff in his hand, and while residing in Egypt he gave it to Joseph, his son.

And it came to pass at the end of two years that the Lord again sent Moses unto Pharaoh to bring out the children of Israel from his land. And Moses spoke to Pharaoh all the words which the Lord had commanded, but Pharaoh would not harken to them. Therefore the strength of God was wielded against the Egyptians, and he smote Pharaoh and his officers and his people with grievous plagues.

Through the hands of Aaron God changed the waters of

Egypt into blood. They who drew water from a running stream looked into their vessels, and lo, their water was red blood; they who sought to drink and slake their thirst but filled their mouths with blood, and they who used water in preparing bread found blood mixed with the dough upon their kneading-troughs.

Then the rivers brought forth frogs, and they entered into the house of the Egyptians, into their food and into their beds.

And still the Lord's arm was stretched forth in anger over Egypt, and he smote the land with the grievous plague of lice; lice on man and beast, on king and queen, and all the people of the land.

Then God sent against Egypt the wild beasts of the forest. And they entered the inhabited cities and destroyed men and cattle, and made great havoc in the land. And serpents, and scorpions, and all manner of reptiles, with mice, weasels, and all manner of vermin; and flies, and hornets, and all manner of insects filled the land of Egypt and fed upon it.

Then God sent a pestilence among the cattle; all but a tenth part of the cattle of the Egyptians died in one night; but the cattle belonging to the Israelites in Goshen were not affected; they lost not a single animal.

Then the bodies of the Egyptians became sore and full of boils, and noxious, and their flesh was greatly inflamed. Yet still the anger of God burned against them and his hand was still raised in wrath.

And God sent a hailstorm which destroyed the vines and trees, and green herbs and growing plants, and the people who ventured out of their houses, and the unsheltered cattle were killed by the falling stones. Then great swarms of locusts filled the land, destroying all that the hail had spared.

And after this darkness covered all the land, and for three days and three nights the people could not see even their hands before them.

All during this period of darkness God smote those of the Israelites who were rebellious of heart, and who were not

desirous of obeying his commands. In the darkness did God do this that the Egyptians might not rejoice thereat.

And after this God commanded Moses and Aaron to prepare the Passover sacrifice, saying, "I will pass over the land of Egypt and slay the first-born, both of man and beast." The children of Israel did as they had been commanded, and it came to pass at midnight that the Lord passed over the land and smote the first-born of Egypt, both of man and beast.

Then there was a great and grievous cry through all the land, for there was not a house without its dead; and Pharaoh and his people rose up in alarm and consuming grief.

And Bathia, the daughter of Pharaoh, went forth to seek Moses and Aaron, and she found them in their dwelling singing praises to the Lord. And Bathia addressed Moses, saying,

"Lo, I have nourished thee in my arms and loved thee in my heart even from thy infancy, and how hast thou rewarded my care and affection! Upon me, upon my people, and upon my father's house, thou hast brought calamity and affliction."

"Have any of the plagues troubled thee?" inquired Moses; "if so, tell me, I pray." And Bathia answered, "No." "Thou art also," continued Moses, "the first-born of thy mother, and yet thou art here alive and well before me. Be comforted; not the slightest harm shall come to thee."

And Bathia answered,

"Such comfort can not profit me, when I see this great misfortune bearing down the King my brother, his servants, and his house."

"They would not harken to the voice of God," answered Moses, "and therefore is this punishment meted to them."

Then Pharaoh appeared before Moses and Aaron, and he cried to them,

"Arise, take thy brethren, their flocks and herds, and all they have; leave naught behind; go, but entreat the Lord for me."

And the Egyptians sent the children of Israel forth with

great wealth, flocks, and herds, and precious things, even as the Lord had promised Abraham in his vision of the "covenant between the pieces."

The children of Israel did not leave Egypt that night, for they said, "We are not men of secret ways, to hurry off at midnight." They waited until morning, obtaining gold and silver vessels from their late oppressors.

Moses took with him the bones of Joseph, and the others of the people carried up with them also the bones of Jacob's other sons.

And the children of Israel journeyed from Raämses to Succoth. Two hundred and ten years after their entrance into Egypt the Israelites departed therefrom, six hundred thousand men, with wives and children.

THE TALMUD

THE HALACHA

(OR RULES OF THE LAW)

"Adam was created alone, one man; and he who destroys a single life will be held as accountable as if he had destroyed a world. Therefore search well thy words."

— WARNING FROM THE TALMUD ADDRESSED TO WITNESSES IN THE JEWISH LAW COURTS.

THE TALMUD

THE HALACHA

CIVIL AND CRIMINAL LAW: THE HOLY DAYS

"When do justice and good will meet? When the contending parties can be made to peaceably agree."

To accomplish this end was the great aim of the ancient Jewish laws, but a marked distinction was made between the civil and criminal branches. In the former cases, arguments could be made before, and decisions rendered by, either the general magistracy or special judges chosen by the contending parties, and many were the fences erected about the judges to keep them within the lines of strict equity, such as the following:

"He who unjustly transfers one man's goods to another shall answer to God for it with his own soul."

"When the judge sits in judgment over his fellow man, he should feel as though a sword was pointed at his heart."

"Woe to the judge who, knowing the unrighteousness of a decision, endeavors to make the witnesses responsible for the same. From him will God require an account."

"When the parties stand before thee, look upon both as guilty; but when they are dismissed let them both be innocent, for the fiat has gone forth."

The judge was not allowed to hear anything of a case, save in the presence of all the parties concerned; and he was particularly enjoined to be without bias caused by a difference in the standing or wealth of the parties; either in favor of the poor against the rich, or of the rich against the poor.

The witnesses in a case were almost as closely scrutinized as the case itself, and they were at once incompetent if they

had any personal interest in the suit. If a plaintiff asked for more than he was legally entitled to, in the hope of more readily obtaining his due, he lost his suit.

While three judges could form a tribunal for the settling of civil cases, that for the judgment of criminal suits was composed of twenty-three judges, and while in the former case a majority of one in the jury either acquitted or condemned, in the latter a majority of one acquitted, but a majority of two was required to condemn.

The witnesses in criminal suits were thus admonished on being brought into court:

"Perchance you intend to speak from rumor, being the witness of another witness, to tell that which you have heard from a trustworthy man, or perchance you may not be aware that we shall try you with close questions and searching words. Know, then, that trials wherein the life of man hangs in the scale are not like trials concerning worldly goods. With money may money be redeemed, but in trials like this, not only the blood of the one unjustly condemned, but that of his seed and his seed's seed, until the end of time, will lay heavy on the soul of the false witness. Adam was created alone one man, and he who destroys a single life will be held as accountable as if he had destroyed a world. Therefore search well thy words. But say not, on the other hand, 'What have I to do with all this?' Remember the words of Holy Writ, If a witness hath seen or known, if he do not utter, he shall bear his iniquity; and remember further, 'In the destruction of the wicked there is joy.'"

The punishments were inflicted in the most humane manner, and the entire code is the perfection of justice tempered by mercy in its truest and highest sense.

No matter how numerous the crimes of an offender might be, one punishment covered them all. A fine could not accompany any other punishment, and in cases of flagellation, the number of strokes was limited in the most extreme cases to thirty-nine.

The judges in capital cases were required to fast all day on the days when they pronounced judgments, and even after

the sentence the case was again considered by the highest court before it was carried into effect.

The place of execution was located a considerable distance from the court, and on his progress thereto the prisoner was stopped several times, and asked whether he could think of anything not said which might influence the judges in his favor. He had the privilege of returning to the court as often as he pleased with new pleas, and a herald preceded him crying aloud, "This man is being led to execution, this is his crime . . . these are the witnesses against him . . . if any one knows aught in his favor let them come forth now and speak the words."

Before his execution he was urged to confess. "Confess thy sins," said the officers; "every one who confesses has part in the world to come." If he offered no confession he was requested to repeat the words, "May my death be a redemption for all my sins."

Capital punishment, however, was of such rare occurrence as to be practically abrogated. In fact many of the judges declared openly for its abolition, and a court which had pronounced one sentence of death in seven years was called "the court of murderers."

PASSOVER

The feast of unleavened bread, or "Passover," begins upon the evening of the 14th day of *Nissan* (April), and was instituted in commemoration of our ancestors' redemption from Egypt, a memorial forever. During its continuance we are strictly forbidden the use of any leavened thing.

Moses said to the Israelites in the name of the Lord,

"Draw out and take for yourselves a lamb," etc.

By the observance of this precept they would deserve well of God and he would redeem them, for when he spoke they were "naked and bare" of good deeds and meritorious acts.

"Draw out and take for yourselves a lamb."

Draw yourselves away from the idols which ye are worshiping with the Egyptians, the calves and lambs of stone

and metal, and with one of the same animals through which ye sin prepare to fulfil the commandments of your God.

The planet sign of the month *Nissan* is a lamb; therefore, that the Egyptians might not think that through the powers of the lamb they had thrown off the yoke of slavery, God commanded his people to take a lamb and eat it.

They were commanded to roast it whole and to break no bone of it, so that the Egyptians might know that it was indeed a lamb which they had consumed.

The Lord said to Moses, "Tell the children of Israel that they shall borrow of the Egyptians gold and silver vessels," in order that it might not be afterward said, "The words, 'they will make them serve, and they will afflict them,' were fulfilled; but the words, 'they shall go out with great substance,' did not come to pass."

When Moses told the Israelites that they should go up out of Egypt with great substance, they answered, "Would that we could go even empty-handed," like to the servant confined in prison.

"To-morrow," said the jailor to him, "I will release thee from prison, and give thee much money."

"Let me go to-day, and give me nothing," replied the prisoner.

On the seventh day of the Passover the children of Israel passed through the Red Sea on dry land.

A man was once traveling along the road and his son preceded him on the way. A robber appeared in the path, and the man put his son behind him. Then lo, a wolf came after the lad, and his father lifted him up and carried him within his arms.

The sea was before the Israelites, the Egyptians were behind them, so God lifted up his child and carried it within his arms.

When Israel suffered from the hot rays of the sun God "spread the cloud for a covering"; when they were hungry he sent them bread from heaven; and when they thirsted "He brought forth floods from a rock."

PENTECOST

The Feast of Weeks, or "Pentecost," occurs upon the sixth day of the third month, *Sivan* (June). It is called the Feast of Weeks because forty-nine days, or seven weeks, duly numbered, elapse between the second day of Passover, when (during the existence of the temple) a sheaf of green barley was offered, and this festival, when two loaves made of the first flour of the wheat harvest were "brought before the Lord." It is also the anniversary of the delivery of the commandments from Mount Sinai.

Why does not the Bible particularize in this as on other occasions, and say directly, "On the sixth day of the third month was the law given"?

Because in ancient times the men called "wise" placed their faith and dependence upon the planets. They divided these into seven, apportioning one to each day of the week. Some nations selected for their greatest god the sun, other nations the moon, and so on, and prayed to them and worshiped them. They knew not that the planets moved and changed according to the course of nature, established by the Most High, a course which he might change according to his will, and into their ignorant ideas many of the Israelites had entered. Therefore, as they considered the planets as seven, God made many other things depending on that number, to show that as he made them, so had he made the planets.

The seventh day of the week he made the Sabbath; the seventh year he made the year of rest; after seven times seven years, or after seven Sabbatical years, he ordained the Jubilee, or year of release. Seven days he gave to the Passover festival, and seven days to the Feast of Tabernacles. Seven days was Jericho surrounded, and seven priests took seven trumpets and marched round its walls seven times upon the seventh day.

Therefore, after numbering seven weeks during the ripening time of the grain, the Israelites were to hold a holy convocation, to praise the One who can prevent all things,

but who can not be prevented; who can change all things, but is unchangeable.

The first day the Israelites were redeemed from slavery and superstition; the fiftieth day a law was given them for their guide through life; therefore they are commanded to number these days and remember them.

The children of Ishmael, says the legend, were asked to accept the law. "What does it contain?" they asked. "Thou shalt not steal," was the answer. "How can we then accept it," they returned, "when thus was our forefather blessed, 'Thy hand shall be against every man'?"

The children of Esau were asked to accept the law, and they also inquired, "What does it contain?" "Thou shalt not kill," was the answer. "We can not accepet it, then," said they, "for thus did our father Isaac bless us, 'By the sword shalt thou live.'"

When Israel was asked to accept the law, the people answered, "We will do and obey."

NEW YEAR, OR THE DAY OF MEMORIAL

On the first day of the seventh month, *Tishri* (October), is the commemoration of the creation of the world. Then the cornet is blown to announce to the people that a new year has begun its course, and to warn them to examine strictly their conduct and make amends therein where amends are needed.

Would not any person of sense, knowing that he must appear before a court of judgment, prepare himself therefor? Either in a civil or a criminal case would he not seek for counsel? How much more, then, is it incumbent upon him to prepare for a meeting with the King of kings, before whom all things are revealed? No counsel can help him in his case; repentance, devotion, charity — these are the arguments which must plead in his favor. Therefore, a person should search his actions and repent his transgressions previous to the day of judgment. In the month of *Elul* (September) he should arouse himself to a consciousness of the dread justice awaiting all mankind.

This is the season when the Lord pardoned the Israelites who had worshiped the molten calf. He commanded Moses to reascend the mount for a second tablet, after he had destroyed the first. Thus say the sages, "The Lord said unto Moses in the month of *Elul,* 'Go up unto me on the mountain,' and Moses went up and received the second tablet at the end of forty days. Before he ascended he caused the trumpets to be sounded through the camp." Since that time it is customary to sound the *Shophar* (cornet) in the synagogues, to give warning to the people that the day of judgment, New Year, is rapidly approaching, and with it the Day of Atonement. Therefore, propitiatory prayers are said twice every day, morning and evening, from the second day of *Elul* until the eve of the Day of Atonement, which period comprises the last forty days which Moses passed on Sinai, when God was reconciled to Israel and pardoned their transgressions with the molten calf.

Rabbi Eleazer said, "Abraham and Jacob were born in *Tishri,* and in *Tishri* they died. On the first of *Tishri* the universe was created, and during the Passover was Isaac born. On the first of *Tishri* (New Year) Sarah, Rachel, and Hannah, three barren women, were visited. On the first day of *Tishri* our ancestors discontinued their rigorous labor in Egypt. On the first of *Tishri* Adam was created; from his existence we count our years, that is the sixth day of the creation. On that day, too, did he eat of the forbidden fruit, therefore is the season appointed for one of penitence, for the Lord said to Adam, 'This shall be for a sign in future generations; thy descendants shall be judged upon these days, and they shall be appointed as days of pardon and forgiveness.'"

Four times in the year the Lord pronounces his decrees.

First, New Year, the first of *Tishri.* Then the judgments of all human beings for the coming year are ordained.

Secondly. The first day of Passover. Then the scarcity or fulness of the crops is determined.

Thirdly. Pentecost. Then the Lord blesses the fruit of the trees, or bids them bear not in plenty.

Fourthly. The feast of Tabernacles. Then the Lord determines whether the rain shall bless the earth in its due season or not.

Man is judged on New Year's, and the decree is made final on the Day of Atonement.

Rabbi Nathan has said that man is judged at all times.

Thus taught Rabbi Akiba. "Why does the law command the bringing of a sheaf of barley on the Passover? Because the Passover is the season of the harvest of the grain. The Lord says, 'Offer for me a sheaf of barley on Passover, that I may bless the grain which is in the field.'

"Why does the Bible says, Bring two loaves of the new wheat on Pentecost? Because at Pentecost time the fruit ripens, and God says, 'Offer for me two loaves of the new wheat, in order that I may bless the fruit which is on the trees.'

"Why were we commanded to bring a drink-offering of water into the temple on the feast of Tabernacles? Because then is the season of rain, and the Lord says, 'Bring the drink-offering of water to me, in order that I may bless the rain of the year.'

"Why do they make the cornet which they blow of a ram's horn? In order that the Lord may remember the ram which was sacrificed instead of Isaac, and allow the merits of the patriarchs to weigh in favor of their descendants, as it is written in the Decalogue, 'Showing mercy to thousands of those who love me and keep my commandments.'" (Ex. xx. 6.)

On New Year's day they recite in the synagogues the record of the binding of Isaac for the same purpose. While God has mercy upon his creatures he gives them a season for repentance, that they may not perish in their wickedness, therefore as it is written in Lamentations iii. 40, we should "search through and investigate our ways and return unto the Lord."

During the year man is apt to grow callous as to his transgressions, therefore the cornet is sounded to arouse him to the consciousness of the time which is passing so rapidly

away. "Rouse thee from thy sleep," it says to him; "the hour of thy visitation approaches." The Eternal wishes not to destroy his children, merely to arouse them to repentance and good resolves.

Three classes of people are arraigned for judgment: the righteous, the wicked, and the indifferent. To the righteous the Lord awards a happy life; the wicked he condemns, and to the indifferent ones he grants a respite. From New Year's day until the Day of Atonement his judgment he holds in abeyance; if they repent truly they are classed with the righteous for a happy life, and if they remain untouched they are counted with the wicked.

Three sounds for the cornet are commanded in the Bible. A pure sound (*T'kiah*), a sound of alarm or trembling (*T'ruah*), and thirdly, a pure sound again (*T'kiah*).

The first sound typifies man's first awakening to penitence; he must search well his heart, desert his evil ways, and purify his thoughts, as it is written: "Let the wicked forsake his ways and the man of unrighteousness his thoughts, and let him return unto the Lord."

The alarm sound typifies the sorrow which a repentant man feels for his misconduct and his earnest determination to reform.

The last sound is the pure sound again, which typifies a sincere resolve to keep the repentant heart incorrupt.

The Bible says to us,

"The word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." (Deut. xxx. 14.) This verse teaches us that repentance is nearer to those who believe in God and his book, than fanatics would make it. Difficult penances are ordained for the sinner among them. He must fast many days, or travel barefoot through rugged ways, or sleep in the open air. But we are not required to travel to the nether end of the ocean or to climb to mountain tops, for our holy word says to us, "It is not in heaven, neither is it beyond the sea, but the word is very nigh."

In three ways may we repent.

First. By words of mouth, finding birth in an honest heart.

Secondly. With our feelings, sorrow for sins committed.

Thirdly. By good deeds in the future.

Rabbi Saadiah declared that God commanded us to sound the cornet on New Year's day for ten reasons.

First. Because this day is the beginning of the creation, when God began to reign over the world, and as it is customary to sound the trumpets at the coronation of a king we should in like manner proclaim by the sound of the cornet that the Creator is our king — as David said, "With trumpets and the sound of the cornet, shout ye before the Lord."

Secondly. As the New Year day is the first of the ten penitential days, we sound the cornet as a proclamation to admonish all to return to God and repent. If they do not so they at least have been informed, and can not plead ignorance. Thus we find that earthly kings publish their decrees with such concomitant that none may say, "We heard not this."

Thirdly. To remind us of the law given on Mount Sinai, where it is said (Exod. xix. 16), "The voice of the cornet was exceeding loud." To remind us also that we should bind ourselves anew to the performance of its precepts, as did our ancestors when they said, "All that the Lord hath said will we do and obey."

Fourthly. To remind us of the prophets, who were compared to watchmen blowing the trumpet of alarm, as we find in Ezekiel (xxxiii. 4), "Whosoever heareth the sound of the cornet and taketh not warning, and the sound cometh and taketh him away, his blood shall be upon his own head; but he that taketh warning shall save his life."

Fifthly. To remind us of the destruction of the temple and the fearsome sound of the battle-cry of our enemies. "Because thou hast heard, oh my soul, the sound of the trumpet, the alarm of war." (Jerem. iv. 19.) Therefore when we hear the sound of the cornet we should implore God to rebuild the temple.

Sixthly. To remind us of the binding of Isaac, who willingly offered himself for immolation, in order to sanctify the Holy Name.

Seventhly. That when we hear the terrifying sound, we may, through dread, humble ourselves before the Supreme Being, for it is the nature of these martial instruments to produce a sensation of terror, as the prophet Amos observes, "Shall a trumpet be blown in a city, and the people not be terrified?"

Eighthly. To remind us of the great and terrible Day of Judgment, on which the trumpet is to be sounded, as we find in Zeph. (i. 14–16): "The great day of the Lord is near, and hasteneth much, a day of the trumpet and of shouting."

Ninthly. To remind us to pray for the time when the outcasts of Israel are to be gathered together, as promised in Isaiah (xxviii. 13): "And it shall come to pass in that day the great trumpet shall be sounded, and those shall come who were perishing in the land of Assyria."

Tenthly. To remind us of the resurrection of the dead, and our firm belief therein, "Yea, all ye that inhabit the world, and that dwell on the earth, when the standard is lifted upon the mountain, behold, that when the trumpet is sounded, hear!" says the prophet Isaiah.

Therefore should we set our hearts to these seasons, and fulfil the precept that the Bible commands us, as it is written, "And the Lord commanded us to do all the statutes . . . that it might be well with us at all times." (Deut. xi. 24.)

THE DAY OF ATONEMENT

The hearts of all who fear God should tremble with the reflection that all the deeds of the creature are known to the Creator, and will be by him accounted to them for good or evil. God is ready at all times to acknowledge true penitence; and of repentance there are seven degrees:

First. The righteous man, who repents his misconduct as soon as he becomes aware of his sin. This is the best and most complete.

Secondly. Of the man who has for some time led a life of

sin, yet who, in the vigor of his days, gives over his evil ways and conquers his wrong inclinations. As Solomon has said, "Remember thy Creator in the days of thy youthful vigor" (Eccl. xii). While in the prime of life abandon thy evil ways.

Thirdly. Of the one who was prevented by some cause from the commission of a contemplated sin, and who truly repents his evil intention. "Happy is the man who fears the Lord," said the Psalmist. The man, not the woman? Aye, all mankind. The word is used to denote strength; those who repent while still in their youth.

Fourthly. Of the one who repents when his sin is pointed out to him, and he is rebuked for the same, as in the instance of the inhabitants of Nineveh. They repented not until Jonah proclaimed to them, "Yet forty days more, and Nineveh shall be overthrown" (Jonah iii. 4). The men of Nineveh believed in God's mercy, and though the decree had been pronounced against them, yet they repented. "And God saw their work, that they had returned from their evil ways, and God bethought himself of the evil which he had spoken that he would do to them, and he did it not." Therefore say the Rabbis, "Our brethren, neither sackcloth nor fasting will gain forgiveness for sins; but repentance of the heart and good deeds"; for it is not said of the men of Nineveh, "God saw their fasting and sackcloth," but "God saw their work, that they had turned from their evil ways."

Fifthly. Of those who repent when trouble befalls them. How much nobler is this than human nature! Instance Jephtah: "Did ye not hate me . . . and why are ye come unto me now when you are in distress?" (Judges xi. 8.) But the infinite mercy of our God accepts even such repentance; as it is written, "When thou art in tribulation, and all these things have overtaken thee . . . then wilt thou return unto the Lord thy God." Founded upon this is the proverb of the Fathers, "Repentance and good deeds form a shield against punishment."

Sixthly. The repentance of age. Even when man grows old and feeble, if he repents truly, his atonement will be re-

ceived. As the Psalmist says, "Thou turnest man to contrition, and sayest, 'Return, ye children of men.'" Meaning, man can return at any time or any age: "Return, ye children of men."

Say the Rabbis, "Although a man has been righteous in his youth and vigor, yet if he rebels against the will of God in his old age the merit of his former goodness shall be lost to him, as it is written, 'When a righteous man turns away from his righteousness and doeth wrong, and dieth therefor; through his wrong which he hath done must he die' (Ezekiel xviii. 26). But a man who has been wicked in his early days, and feels true sorrow and penitence in his old age, shall not be called 'wicked' any more. This, however, is not gracious penitence when it is so long delayed."

Seventhly. Is the last degree of penitence. Of the one who is rebellious against his Creator during all the days of his life; turns to him only when the hand of death is laid upon him.

Say the Rabbis, if a person is sick, and the hour of his decease approaches, they who are by his death-bed should say to him, "Confess thy sins to thy Creator."

They who are near the point of death should confess their shortcomings. The sick man is as the man who is before a court of justice. The latter may have advocates to defend him or laud his case, but the only advocates of the former must be penitence and good deeds. As it is written in the book of Job (xxxiii. 23), "If there be now about him one single angel as defender, one out of a thousand, to tell for man his uprightness; then is he gracious unto him and saith, 'Release him from going down to the pit; I have found an atonement.'"

Thus we have seven different degrees of penitence, and he who neglects them all must suffer in the world to come. Therefore fulfil the duties laid upon you; repent as long as you are able to amend. As the Rabbis say, "Repent in the antechamber, that thou mayest enter the room of state."

"Turn ye, turn ye from your evil ways; wherefore will ye die, O house of Israel!" exclaimed the prophet Ezekiel;

and what does this warning mean? without repentance ye shall die.

Penitence is thus illustrated by a parable:

There was once a great ship which had been sailing for many days upon the ocean. Before it reached its destination a high wind arose, which drove it from its course; until finally, becalmed close to a pleasant-appearing island, the anchor was dropped. There grew upon this island beautiful flowers and luscious fruits in "great profusion"; tall trees lent a pleasing, cooling shade to the place, which appeared to the ship's passengers most desirable and inviting. They divided themselves into five parties; the first party determined not to leave the ship, for said they, "A fair wind may arise, the anchor may be raised, and the ship sail on, leaving us behind; we will not risk the chance of missing our destination for the temporary pleasure which this island offers." The second party went on shore for a short time, enjoyed the perfume of the flowers, tasted of the fruit, and returned to the ship happy and refreshed, finding their places as they had left them; losing nothing, but rather gaining in health and good spirits by the recreation of their visit on shore. The third party also visited the island, but they stayed so long that the fair wind did arise, and hurrying back they just reached the ship as the sailors were lifting the anchor, and in the haste and confusion many lost their places, and were not as comfortable during the balance of their voyage as at the outset. They were wiser, however, than the fourth party; these latter stayed so long upon the island and tasted so deeply of its pleasure that they allowed the ship's bell of warning to sound unheeded. Said they, "The sails are still to be set; we may enjoy ourselves a few minutes more." Again the bell sounded, and still they lingered, thinking, "The captain will not sail without us." So they remained on shore until they saw the ship moving; then in wild haste they swam after it and scrambled up the sides, but the bruises and injuries which they encountered in so doing were not healed during the remainder of the voyage. But, alas, for the fifth party. They ate and drank so deeply

that they did not even hear the bell, and when the ship started they were left behind. Then the wild beasts hid in the thickets made of them a prey, and they who escaped this evil perished from the poison of surfeit.

The "ship" is our good deeds, which bear us to our destination — heaven. The "island" typifies the pleasure of the world, which the first set of passengers refused to taste or look upon, but which when enjoyed temperately, as by the second party, make our lives pleasant, without causing us to neglect our duties. These pleasures must not be allowed, however, to gain too strong a hold upon our senses. True, we may return, as the third party, while there is yet time and but little bad effect, or even as the fourth party at the eleventh hour, saved, but with bruises and injuries which can not be entirely healed; but we are in danger of becoming as the last party, spending a lifetime in the pursuit of vanity, forgetting the future, and perishing even of the poison concealed in the sweets which attracted us.

Who hath sorrow? Who hath woe?

He who leaves much wealth to his heirs, and takes with him to the grave a burden of sins. He who gathers wealth without justice. "He that gathereth riches and not by right (Jer. viii. 11), in the midst of his days shall he leave them." To the portals of eternity his gold and his silver can not accompany the soul of man; good deeds and trust in God must be his directing spirits.

Although God is merciful and pardons the sins of man against himself, he who has wronged his neighbor must gain that neighbor's forgiveness before he can claim the mercy of the Lord. "This must ye do," said Rabbi Eleazer, "that ye may be clean from all your sins before the Lord. (Lev. xvi. 30.) The Day of Atonement may gain pardon for the sins of man against his Maker, but not for those against his fellow-man, till every wrong done is satisfied."

If a man is called upon to pardon his fellow, freely he must do it; else how can he dare, on the Day of Atonement, to ask pardon for his sins against the Eternal? It is customary on this day for a man to thoroughly cleanse himself bod-

ily and spiritually, and to array himself in white fresh clothing, to typify the words of Isaiah, "Though your sins should be as scarlet, they shall become white as snow."

It happened that the mayor of a city once sent his servant to the market to purchase some fish. When he reached the place of sale he found that all the fish save one had been sold, and this one a Jewish tailor was about purchasing. Said the mayor's servant, "I will give one gold piece for it"; said the tailor, "I will give two." The mayor's messenger then expressed his willingness to pay three gold pieces for it, but the tailor claimed the fish, and said he would not lose it though he should be obliged to pay ten gold pieces for it. The mayor's servant then returned home, and in anger related the circumstance to his master. The mayor sent for his subject, and when the latter appeared before him asked,

"What is thy occupation?"

"A tailor, sir," replied the man.

"Then how canst thou afford to pay so great a price for a fish, and how dare degrade my dignity by offering for it a larger sum than that offered by my servant?"

"I fast to-morrow," replied the tailor, "and I wished the fish to eat to-day, that I might have strength to do so. I would not have lost it even for ten pieces of gold."

"What is to-morrow more than any other day?" asked the mayor.

"Why art thou more than any other man?" returned the other.

"Because the king hath appointed me to this office."

"Well," replied the tailor, "the King of kings hath appointed this day to be holier than all other days, for on this day we hope that God will pardon our transgressions."

"If this be the case thou wert right," answered the mayor, and the Israelite departed in peace.

Thus if a person's intention is to obey God, nothing can hinder its accomplishment. On this day God commanded his children to fast, but they must strengthen their bodies to obey him by eating on the day before. It is a person's duty

to sanctify himself, bodily and spiritually, for the approach of this great day. He should be ready to enter at any moment into the Fearful Presence with repentance and good deeds as his companions.

A certain man had three friends. One of these he loved dearly; the second he loved also, but not as intensely as the first; but toward the third one he was quite indifferently disposed.

Now the king of the country sent an officer to this man, commanding his immediate appearance before the throne. Greatly terrified was the man at this summons. He thought that somebody had been speaking evil of him, or probably accusing him falsely before his sovereign, and being afraid to appear unaccompanied before the royal presence he resolved to ask one of his friends to go with him. First he naturally applied to his dearest friend, but he at once declined to go, giving no reason and no excuse for his lack of friendliness. So the man applied to his second friend, who said to him,

"I will go with thee as far as the palace-gates, but I will not enter with thee before the king."

In desperation the man applied to his third friend, the one whom he had neglected, but who replied to him at once,

"Fear not; I will go with thee, and I will speak in thy defense. I will not leave thee until thou art delivered from thy trouble."

The "first friend" is a man's wealth, which he must leave behind him when he dies. The "second friend" is typified by the relatives who follow him to the grave and leave him when the earth has covered his remains. The "third friend," he who entered with him into the presence of the king, is as the good deeds of a man's life, which never desert, but accompany him to plead his cause before the King of kings, who regardeth not person nor taketh bribery.

Thus taught Rabbi Eleazer:

"On this great and tearful day the angel Samal finds no blots, no sins on Israel. Thus he addresses the Most High:

"'O Sovereign Lord, upon the earth this day one nation

pure and innocent exists. Even as the angels is Israel on this Atonement Day. As peace exists in heaven, so rests it now upon this people, praying to thy Holy Name.'

"God hears this testimony of his angel, and pardons all his people's sins."

But though the Almighty thus forgives our sins, we may not repeat them with impunity, for "to such a one as saith, 'I will commit a sin and repent,' there can be no forgiveness, no repentance."

FEAST OF TABERNACLES

The Feast of Tabernacles begins on the fifteenth day of the seventh month, *Tishri* (October), and during its continuance—seven days—the Israelites are commanded to dwell in tabernacles or booths. This is designed to keep fresh in their memory the tents which formed their homes during their forty years' sojourn in the wilderness. The symbols of the festival are branches of the palm, bound with sprigs of myrtle and willow, and a citron.

On this feast we are commanded to rejoice and be glad, for it is not the desire of God that we should always afflict ourselves as upon his precious holy day, the Day of Atonement. No, after humbling our hearts and returning to our Creator, we are enjoined to rejoice with our families and neighbors; therefore, we call this holy day the season of our rejoicing.

The Lord said, "This is not to be to you a fast as the Day of Atonement; eat, drink, be merry, and sacrifice peace-offerings thereon." The Bible says, "Seven days unto the Lord"; therefore we should in all our merriment devote a few serious thoughts to him.

The Omnipotent King has commanded us to remove from our permanent dwellings and live for seven days in booths. This precept teaches us that man should put no trust in the magnificent structures he may have raised and adorned with ornaments of value, nor to place his confidence entirely upon human beings, even though rulers in his land; but to rely solely upon the Almighty, the One who said, "Let the uni-

verse come into being"; to him alone are the power and the dominion. He alone will never change, or be other than he has proclaimed himself, as it is written, "God is not a man that he should lie" (Numb. xxiii. 19), and he alone can prove our sure protection.

The Feast of Tabernacles is held in the autumn, after the fruits of the field have been garnered in the storehouses, according to the words of the Bible: "The Feast of Tabernacles shalt thou hold for thyself seven days when thou hast gathered in the produce of thy threshing-floor and thy wine-press." (Deut. xvi. 14.)

At this time, when a man sees plenty around him, his heart perhaps may grow haughty, he may feel like enriching his house and furnishing it with elegance; for this reason he is commanded to leave it for a season, and dwell in booths, where his thoughts may be directed to God. That in the dwelling rudely put together, and unprotected from the rain, he may remember that through the rain sent by the Most High in its due season did the profusion of his crops result, and with this reflection appreciate the fact that all he possesses he owes to the goodness of God, and not to his own intelligence or strength.

This dwelling in booths is also to bring to mind the manner in which the Israelites lived for forty years after they left Egypt. With merely temporary walls to protect them from summer's heat and winter's cold, from wind and storm. God was with them through all their generations, and they were protected from all evil.

According to the opinion of some of the Rabbis, the Israelites did not really dwell in booths in the wilderness, but were surrounded by clouds; by seven clouds. Four clouds, one at each of the four sides; a fifth, a shadow, to protect them from the hot rays of the sun; the sixth, a pillar of fire, to give them light by night (they being able to see as clearly by night as by day), and the seventh, to precede their journeying and direct their way.

The children of Israel departed from Egypt in *Nissan* (April) and obtained immediately these booths, which they

made use of for forty years. Thus they were in booths during the entire cycle of the year, and we could as easily commemorate this fact in the spring as in the fall, in the summer as in the winter. Why then has God made autumn, and neither spring nor summer, the season of observance? Because if we dwelt in booths in the summer, it would be a question whether we did so in obedience to God's behest or for our own gratification; for many people seek airy retreats during this season; but in the fall, when the trees lose their leaves, and the air grows cold and chilling, and it is the time to make ready our houses for the winter, then by inhabiting these temporary residences we display our desire to do as our Creator has bidden us.

The Feast of Tabernacles is also the Feast of Ingathering, when we should thank God for the kindness shown us, and the treasure with which he has blessed us. When the Eternal has provided man with his sustenance, in the long evenings which follow, he should meditate and study his Bible, and make this indeed a "feast to the Lord," and not entirely for personal gratification.

The four species belonging to the vegetable kingdom, which we use on this festival, are designed to remind us of the four elements of nature, which work under the direction and approval of the Most High, and without which all things would cease to exist. Therefore the Bible commands us, on this "feast of the Lord," to give thanks, and bring before him these four species, each typifying one of the elements.

"Ye shall take for yourselves" (Lev. xxiii. 40) "the fruit of the tree *hadar*" (the citron). Its color is high yellow and resembles fire. The second species is the palm-branch (Heb., *Lulab*). The palm is a high tree, growing up straight in the air, and its fruit is sweet and delicious to the taste; this, then, represents the second element, air. The third is the bough of the myrtle, one of the lowliest of trees, growing close to the ground; its nature, cold and dry as earth, fits it to represent that element. The fourth is "the willow of the brook," which grows in perfection close beside the water,

dropping its branches into the stream, and symbolizing thus the last element, water.

The Bible teaches us that for each of these four elements we owe especial thanks to God.

The citron we hold in the left hand, and the other three we grasp together in the right. This we do because the citron contains in itself all that the others represent. The outside skin is yellow, fire; the inside skin is white and damp, air; the pulp is watery, water; and the seeds are dry, earth. It is taken into the left hand, because the right hand is strongest, and the citron is but one, while the other emblems are three.

These four emblems represent likewise the four principal members of the human body. The citron is shaped somewhat like a heart, without which we could not live, and with which man should serve his fellows; the palm-branch represents the spine, which is the foundation of the human frame, in front of which the heart lies; this signifies that we should serve God with our entire body. The branches of the myrtle resemble a human eye, with which man recognizes the deeds of his fellows, and with which he may obtain a knowledge of the law. The leaves of the willow represent the lips, with which man may serve the Eternal and thank him. The myrtle is mentioned in the Bible before the willow, because we are able to see and know a thing before we can call its name with our lips; man is able to look into the Bible before he can study the same. Therefore, with these four principal parts of the human frame should we praise the Creator, as David said, "All my bones shall say, O Lord, who is like unto thee?"

The great Maimonides, in his work called "*Moreh Nebuchim*" (The Guide of the Perplexed), explains that God commanded the Israelites to take these four emblems during his festival, to remind them that they were brought out from the wilderness, where no fruit grew and no people lived, into a land of brooklets, waters, a land flowing with milk and honey. For this reason did God command us to hold in our

hands the precious fruit of this land while singing praises to him, the One who wrought miracles in our behalf, who feeds and supports us from the productiveness of the earth.

The four emblems are different in taste, appearance, and odor, even as the sons of men are different in conduct and habits.

The citron is a valuable fruit; it is good for food and has a most pleasant odor. It is compared to the intelligent man, who is righteous in his conduct toward God and his fellow-man. The odor of the fruit is his good deeds; its substance is his learning, on which others may feed. This is perfect among the emblems, and is, therefore, always mentioned first, and taken by itself in one hand.

The palm-branch brings forth fruit, but is without odor. It is compared to those people who are learned, but who are wanting in good deds; they who know the law, but transgress its mandates.

The myrtle is compared to those people who are naturally good, who act correctly toward God and man, but who are uneducated.

The willow of the brook has neither fruit nor odor; it is, therefore, compared to the people who have no knowledge and who perform no good deeds.

If all unite together, however, and offer supplication to the Most High, he will surely harken to their words, and for this reason Moses said to the Israelites, "And ye shall take unto yourselves," etc.; meaning, to your own benefit, to praise the Lord during the seven days of the festival with these emblems, and to exclaim with the same "*Hoshaánah*" (O, save us now), and "Oh, give thanks to the Lord, for his mercy endureth forever."

The Rabbis have said that he who has failed to participate in the keeping of the Tabernacle Festival in Jerusalem has failed to taste real enjoyment in his life. The first day of the feast was kept with great solemnity, and the middle days with joy and gladness in various methods of public amusement.

The temple in Jerusalem was provided with a gallery for the women, which was called the apartment of the women, and the men sat below, as is still the custom of the synagogue. Thither all repaired. The young priests filled the lamps of the large chandeliers with oil, and lighted them all, even that the place was so bright that its reflection lighted the streets of the city. Hymns and praises were chanted by the pious ones, and the Levites praised the Lord with harps, cornets, trumpets, flutes, and other instruments of harmony. They stood upon fifteen broad steps, reaching from the lower floor to the gallery, the court of the women. And they sang fifteen psalms as they ascended, beginning with "A song of Degrees," and the large choir joined voices with them. The ancient Hillel was accustomed to address the assemblages on these occasions.

"If God's presence dwells here," he was used to say, "then are ye here, each one of you, the souls of each; but if God should be removed from your midst through disobedience then which of you could be here?" For the Lord has said, "If thou wilt come to my house, then will I come to thy house, but if thou refusest to visit my dwelling, I will also neglect to enter yours"; as it is written, "In every place where I shall permit my name to be mentioned I will come unto thee and I will bless thee." (Exod. xx. 21.)

Then some of the people answered,

"Happy were the days of our youth, for they have not set to blush the days of our old age." These were men of piety.

Others answered,

"Happy is our old age, for therein have we atoned for the sins of our youth." These were repentants.

Then joining together, both parties said,

"Happy is the one who is free from sin; but ye who have sinned, repent, return to God, and ye will be forgiven."

The festival was continued during the entire night; for when the religious exercises concluded the people gave themselves up to innocent but thorough enjoyment.

This festival was also called the "Festival of Drawing Water."

Because, during the existence of the temple, wine was offered during the year for a burnt-offering, but on the Feast of Tabernacles they offered two drink-offerings, one of wine and one of water. Of the other they made a special festival on the second day of the Tabernacle assemblage, calling it the Feast of Drawing the Water. It was founded upon the words of the prophet,

"And ye shall draw water with joy from the fountains of salvation."

"HANNUCKAH," THE FEAST OF DEDICATION

This festival is observed for eight days during the ninth month *Kislev* (December), and commemorates the dedication of the temple after it had been defiled by Antiochus Epiphanes, whose armies were overthrown by the valiant Maccabees, Hashmoneans.

The Most Holy One has frequently wrought wonders in behalf of his children in their hour of need, and thereby displayed his supreme power to the nations of the world. These should prevent man from growing infidel and ascribing all happiness to the course of nature. The God who created the world from naught may change at his will the nature which he established. When the Hashmoneans gained, with the aid of God, their great victory, and restored peace and harmony to their land, their first act was to cleanse and rededicate the temple, which had been defiled, and on the twenty-fifth day of Kislev, in obedience to the teachings of the Rabbis, we inaugurate the "Dedication Feast" by lighting the lamps or candles prepared expressly for this occasion. The first night we light one, and then an additional one each succeeding night of its continuance. We also celebrate it by hymns of thanksgiving and hallelujahs.

This feast is foreshadowed in the book of Numbers. When Aaron observed the offerings of the princes of each of the tribes and their great liberality he was conscious of a feeling of regret, because he and his tribe were unable to join with

them. But these words were spoken to comfort him: "Aaron, thy merit is greater than theirs, for thou lightest and fixest the holy lamps."

When were these words spoken?

When he was charged with the blessing to be found in Numbers vi. 23, as will be found in the book of Maccabees in the Apocrypha.

The Lord said unto Moses, "Thus say unto Aaron. In the generations to come, there will be another dedication and lighting of the lamps, and through thy descendants shall the service be performed. Miracles and wonders will accompany this dedication. Fear not for the greatness of the princes of thy tribe; during the existence of the temple thou shalt sacrifice, but the lighting of the lamps shall be forever, and the blessing with which I have charged thee to bless the people shall also exist forever. Through the destruction of the temple the sacrifices will be abolished, but the lighting of the dedication of the Hashmoneans will never cease."

The Rabbis have ordained this celebration by lighting of lamps, to make God's miracle known to all coming generations, and it is our duty to light the same in the synagogues and in our homes.

Although the Lord afflicted Israel on account of iniquities, he still showed mercy, and allowed not a complete destruction, and to this festival do the Rabbis again apply the verse in Leviticus xxvi. 44.

"And yet for all that, though they be in the land of their enemies, will I not cast them away, neither will I loathe them to destroy them utterly, to break my covenant with them, for I am the Lord their God."

And thus do the Rabbis explain the same,

"Will I not cast them away." In the time of the Chaldeans I appointed Daniel and his companions to deliver them.

"Neither will I loathe them." In the time of the Assyrians I gave them Matthias, his sons and their comrades, to serve them.

"To destroy them." In the time of Haman I sent Mordecai and Esther to rescue them.

"To break my covenant with them." In the time of the Romans I appointed Rabbi Judah and his associates to work their salvation.

"For I am the Eternal, your God." In the future no nation shall rule over Israel, and the descendants of Abraham shall be restored to their independent state.

The dedication commemorated by Hannuckah occurred in the year 3632 — 129 B.C.E.

PURIM

This festival, occurring on the fourteenth day of the twelfth month, *Adar* (March), is to commemorate the deliverance of the Hebrews from the wiles of Haman, through the God-aided means of Mordecai and Esther.

Although the Holy One threatens the Israelites, in order that they may repent of their sins, he has also tempted them, in order to increase their reward.

For instance, a father who loves his son, and desires him to improve his conduct, must punish him for his misdeeds; but it is a punishment induced by affection which he bestows.

A certain apostate once said to Rabbi Saphra,

"It is written, 'Because I know you more than all the nations of the earth, therefore I visit upon you your iniquities'; how is this? If a person has a wild horse, is it likely that he would put his dearest friend upon it, that he might be thrown and hurt?"

Rabbi Saphra answered,

"Suppose a man lends money to two persons; one of these is his friend, the other his enemy. He will allow his friend to repay him in instalments, that the discharge of the debt may not prove onerous; but from his enemy he will require the amount in full. The verse you quote will apply in the same manner, 'I love you, therefore will I visit upon you your iniquities'; meaning, 'I will punish you for them as they occur, little by little, by which means you may have quittance and happiness in the world to come.'"

The action of the king in delivering his signet ring to Haman had more effect upon the Jews than the precepts and warnings of forty-eight prophets who lectured to them early and late. They clothed themselves in sackcloth, and repented truly with tears and fasting, and God had compassion upon them and destroyed Haman.

Although the reading of the book of Esther (*Megilah*) on Purim is not a precept of the Pentateuch, 'tis nevertheless binding upon us and our descendants. Therefore the day is appointed as one of feasting and gladness, and interchange of presents, and also of gifts to the poor, that they too may rejoice. As in the decree of Haman, no distinction was made between rich and poor, as all alike were doomed to destruction, it is proper that all should have equal cause to feel joyful, and therefore in all generations the poor should be liberally remembered on this day.

THE BARAITHA

THE TABERNACLE

"How did Bezaleel make the ark?"

—THE TABERNACLE.

THE BARAITHA

THE TABERNACLE

(INTRODUCTION)

"THE TABERNACLE" is here added to our volume as an illustration of the mass of literature extant among the Hebrews at the time of the formation of the Talmud, and deliberately rejected by Rabbi Judah and his successors as having no sufficient authority.

These works were called, collectively, the Baraitha, which means foreign or external material. Much dispute was waged among the ancient sages as to the admission or rejection of various books. This treatise in particular, "The Tabernacle," is held by some Jewish scholars to be quite as instructive and valuable as many treatises within the Talmud. It adds considerably to the Old Testament details of the building of the ark and its sanctuary by Moses and his followers.

THE BARAITHA

THE TABERNACLE

CHAPTER I

Rabbi Judah the Holy said there were ten heave-offerings: the heave-offering of the Lord, and the heave-offering of the tithes, of the dough, and of the first-fruits; and the heave-offering of the Nazarite, and the heave-offering of thanksgiving, and the heave-offering of the land, and the heave-offering of Israelites dwelling in Midian, and the heave-offering of the shekels, and the heave-offering of the tabernacle. The heave-offering of the Lord, and the heave-offering of the tithes, and of the dough, and of the first-fruits, and the heave-offering of the Nazarite, and the heave-offering of thanksgiving, were for the priests. The heave-offering of the land was for the priests, the Levites, and the Nethinim,[1] and the sanctuary and Jerusalem. The heave-offering of Midian was for Eleazar the priest, the heave-offering of shekels was for the sockets of the tabernacle, the heave-offering of the tabernacle furnished the material of the tabernacle, and the oil for lighting, and the sweet incense, and the garments of the priests, and the garments of the high priest. The length of the tabernacle was thirty cubits, and its breadth was ten cubits, and its height was ten cubits. Rabbi José said, "its length was thirty-one cubits." "How was the tabernacle set up?" "Forty sockets of silver were placed on the north, and forty sockets of silver on the south, and sixteen on the west, and four on the east. These are one hundred sockets. As is said,[2] 'An hundred sockets of the hundred talents, a talent

[1] The Nethinim, or, the "given ones," were added, it is supposed, from amongst the Gibeonites to fill up the deficiencies in the number of Levites who returned from the captivity in Babylon. They were held in low estimation, and were forbidden to intermarry with Israelites.

[2] Exod. xxxviii. 27.

for a socket.'" "How were the boards set up?" "Twenty boards were placed on the north, and twenty boards on the south, and eight on the west. On the east there was no board, but there were four pillars of shittim-wood. Upon them the vail was hung. As is said,[3] 'thou shalt make a vail,' etc., 'and thou shalt hang it upon four pillars of shittim-wood, overlaid with gold,' etc., and 'thou shalt hang up the vail under the taches.'" And the sockets were made with holes, and these were cut out in the boards below, a quarter from one side and a quarter from the other side, and there was cut out half of it in the middle, and it made two pins like two supports, and they entered into two sockets, as is said, "two sockets under one board for its two tenons.[4] The pins extended from the boards two and two, to every one which was inserted, the positive into the negative, as it is said,[5] "Set in order one against the other." The words of Rabbi Nehemiah, when Rabbi Nehemiah said, "there is no meaning in saying, 'set in order.'" "And what is meant by set in order?" "It is meant that there should be made for them rungs like an Egyptian ladder." There was cut out from the board above a finger-breadth from one side, and a finger-breadth from the other side, and they were put into the golden ring, that they should not separate one from the other, as is said, 'And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring."[6] There is no meaning in saying, "unto one ring," and what is meant by saying, "unto one ring"? "The place where the bar was put in, and every board had in it two rings of gold, one above, and one below; in them were put in the bars." And there were two upper bars, and two lower bars on the south side; the length of each of them was fifteen cubits. It follows that two were in length thirty cubits against twenty boards, and the middle bar was in length thirty cubits against twenty boards, which was inserted in the middle of the boards from east to west, as is said, "And the middle bar in the midst of the boards shall reach from end

[3] Exod. xxvi. 31–33.
[4] Exod. xxvi. 19.
[5] Exod. xxvi. 17.
[6] Exod. xxvi. 24.

to end."[7] As the boards were made in the south, so the boards were made in the north, but in the west they were not so; but the length of the upper bar and the lower one was six cubits against four boards, and the middle bar twelve cubits against eight boards. And the boards, and the bars, and the pillars, and the sockets, the place of the thickness of the boards were overlaid with gold, as is said, "And the boards thou shalt overlay with gold."[8] "The places for the bars," there is no meaning in saying, "places for the bars," and what is the meaning of saying, "places for the bars"? "The place where the bar entered the boards." "And the bars themselves shall be overlaid with gold."[9] "How was it done?" "Two pipes of gold were introduced — the length of each of them was a cubit and a half; and they were put into the hole of the board, the place where the bars were put in."

CHAPTER II

"How was the tabernacle covered?" "There were provided ten curtains of blue, of purple, and scarlet, and fine-twined linen." As is said, "Moreover thou shalt make the tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet."[10] "Their threads were doubled thirty-two times." The words of Rabbi Nehemiah, when R. Nehemiah said, "thread," *i.e.*, one doubled in two, "twined," *i.e.*, to four, "fine-twined," *i.e.*, to eight. It follows that "their threads were doubled thirty-two times." But the Sages say, "thread," *i.e.*, one doubled in two, "twined," *i.e.*, to three, "fine-twined," *i.e.*, to six. It follows that their threads were doubled twenty-four times. They were coupled in two vails, one of five, and one of five.[11] As is said, "the five curtains shall be coupled together one to another: and other five curtains shall be coupled one to another," and they were coupled with loops of blue, as is said,[12] "And thou

[7] Exod. xxvi. 28.
[8] Exod. xxvi. 29.
[9] Exod. xxvi. 29.
[10] Exod. xxvi. 1.
[11] Exod. xxvi. 3.
[12] Exod. xxvi. 4.

shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second." And they were coupled to fifty taches of gold, as is said,[13] "And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle." And the taches appeared in the tabernacle as stars in the firmament. The length of the curtains was twenty-eight cubits, as is said,[14] "the length of one curtain shall be eight and twenty cubits." Take from them ten cubits for the breadth of the tabernacle, there will remain nine cubits from the one side, and nine cubits from the other side. They hung down and covered the boards till they reached the sockets. This teaches that the sockets were one cubit high. And the breadth of the curtains was forty cubits. As is said,[15] "and the breadth of one curtain four cubits." Take from them thirty cubits from the east to the west, which were on the roof of the tabernacle, and ten cubits to the west behind the tabernacle, there are forty.

CHAPTER III

There were provided eleven curtains of goats' hair, and the length of every one of them was thirty cubits, as is said, "And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits." [16] And they were coupled in two vails, one of five, and one of six, as is said, "And thou shalt couple five curtains by themselves, and six curtains by themselves," [17] and they were coupled with fifty loops, as is said, "And he made fifty loops upon the outmost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second." [18] And the loops were coupled to fifty

[13] Exod. xxvi. 6.
[14] Exod. xxvi. 2.
[15] Exod. xxvi. 2.
[16] Exod. xxvi. 7, 8.
[17] Exod. xxvi. 9.
[18] Exod. xxxvi. 17.

taches of brass, as is said, "And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together that it may be one." [19] The length of the curtains was thirty cubits. Take from them ten cubits for their breadth, there will remain ten cubits from one side, and ten cubits from the other side, as they hung down and covered the boards and the sockets. The breadth of the curtains was forty-four cubits, as is said, "And the breadth of one curtain four cubits; and the eleven curtains shall be all of one measure." [20] Take from them thirty cubits for the length of the tabernacle, and ten cubits behind the tabernacle — these are forty. There was left there one curtain which was doubled in front of the tent, as is said, "and thou shalt double the sixth curtain in the forefront of the tabernacle." [21] Rabbi Judah said, "half of it was doubled in the forefront of the tabernacle, and half of it was hanging behind the tabernacle," as is said, "And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the back side of the tabernacle." [22] There was also provided one great cover of rams' skins dyed red, its length thirty cubits, and its breadth ten cubits; with it they clothed the tent upon the tabernacle from east to west, as is said, "And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins," [23] and it was made "like patchwork." [24] The words of Rabbi Nehemiah.

Rabbi Judah said, "there were two covers — the lower one of rams' skins dyed red, and the upper one of badgers' skins," as is said, "his covering and the covering of the badgers' skins that is above upon it." [25]

[19] Exod. xxvi. 11.
[20] Exod. xxvi. 8.
[21] Exod. xxvi. 9.
[22] Exod. xxvi. 12.
[23] Exod. xxvi. 14.
[24] Some commentators explain these to be "skins of seals" or "dolphins," and others understand the meaning to be a "blue color."
[25] Numb. iv. 25.

CHAPTER IV

The vail was woven ten cubits square, and there were made in it four loops, and it was hung on hooks on the tops of the pillars, and it was spread in the third portion of the tabernacle, that there should be from it inward ten cubits, and from it outward twenty cubits, as is said, "And thou shalt hang up the vail under the taches." [26] It follows that the place of the Holy of Holies was ten cubits square, and there were put the ark, and the pot of manna, and the pan of anointing oil, and Aaron's rod with its almonds and flowers; and there Aaron entered four times on the Day of Atonement. Outside the vail were placed the table and candlestick. But the table was on the north, and opposite to it was the candlestick on the south; as is said, "And thou shalt set the table without the vail, and the candlestick over against the table." [27] And as they were placed in the tent of the congregation, so were they placed in the everlasting House.[28] Now the tent of the congregation was in length thirty cubits, and in breadth ten cubits. But the everlasting House was in length sixty cubits, and in breadth twenty cubits. This teaches that the tent of the congregation was one-fourth part of the everlasting House. And as the vail was woven, so were woven the ephod and the breastplate, only in these there was an additional thread of gold; as is said, "And they did beat the gold into thin plates and cut it into wires." [29] As was the weaving of the covering vail, so was the weaving of the covering for the entrance. But the vail was cunning work, as is said, "Thou shalt make the vail of blue and purple," etc.; "cunning work." [30] But the covering of the entrance was needlework, as is said, "And thou shalt make an hanging for the door of the tent," etc., "of needlework." [31] The words of R. Nehemiah. R. Nehemiah usually said,

[26] Exod. xxvi. 33.
[27] Exod. xxvi. 35.
[28] Or in the "House of dispensations."
[29] Exod. xxxix. 3.
[30] Exod. xxvi. 31.
[31] Exod. xxvi. 36.

"every place where it is said cunning work there were two figures — in the needlework there was but one figure only." And the branches of the candlestick were right opposite to the breadth of the table. And the golden altar was placed in the middle of the house, and divided the house, and its half inward was right opposite to the ark; as is said, "And thou shalt put it before the vail that is by the ark of the testimony before the mercy-seat." [32] From the boards on the south to the branches of the candlestick there were two cubits and a half. And from the branches of the candlestick to the table there were five cubits. And from the table to the boards on the north were two cubits and a half. This teaches that the breadth of the Holy place was ten cubits. From the boards on the west to the vail were ten cubits. From the vail to the table were five cubits. From the table to the golden altar were five cubits. From the golden altar to the boards on the east were ten cubits. This teaches that the length of the tabernacle was thirty cubits.

CHAPTER V

The court of the tabernacle was in length one hundred cubits, and in breadth fifty cubits, as is said, "And thou shalt make the court of the tabernacle for the south side, etc., an hundred cubits, [33] and likewise for the north side an hundred cubits," as is said, "And likewise for the north side in length there shall be hangings of an hundred cubits long." [34] And on the west fifty cubits, as is said, "On the west side shall be hangings of fifty cubits." [35] And on the east fifty cubits, as is said, "On the east side eastward shall be fifty cubits." [36] Take from them fifty cubits for hangings, as is said, "The hangings of one side of the gate shall be fifteen cubits," [37] etc. "And for the other side," etc. From both sides the hangings on the south to the tent were twenty cubits, and the tent was ten cubits broad, and from

[32] Exod. xxx. 6.
[33] Exod. xxvii. 9.
[34] Exod. xxvii. 11.
[35] Exod. xxvii. 12.
[36] Exod. xxvii. 13.
[37] Exod. xxxviii. 14, 15.

the tent to the hangings on the north were twenty cubits. This teaches that the breadth of the court was fifty cubits. From the hangings on the west to the tent were twenty cubits, and the tent was thirty cubits long; and from the tent to the hangings on the east there were fifty cubits. This teaches that its length was an hundred cubits, as is said, "The length of the court shall be an hundred cubits, and the breadth fifty everywhere." [38] Rabbi José said there is no meaning in saying "fifty everywhere," and what is meant by saying "fifty everywhere"? "That is in front of the tent." This teaches that its length was one hundred cubits, and its breadth fifty cubits. But you could not know the breadth of the hangings till you know the height of the court, as he (Moses) said, "And the height five cubits"; [38] as the height was five cubits, so was the breadth five cubits. "How was the court set up?" Twenty sockets of brass were put on the north side, and twenty on the south side, and there was a pillar in every one of them. And there were beams, and a ring was fastened in their middle, and the beams were fastened with ropes and pillars; and the length of every beam was six handbreadths, and its breadth was three handbreadths. And the ring was hung on the hook in the pillar; and the hanging was rolled on it like the sail of a ship. It follows that the hanging extended from the pillar two cubits and a half on one side, and two cubits and a half on the other side; and so with the second pillar. This teaches that between each pillar there were five cubits. The beams were coupled with ropes and pillars, and they were coupled in the pins of brass; and as there were pins to the tabernacle, so were there pins to the court, as is said, "All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass." [39] But you could not know how much space there was from the hangings to the entrance of the court, till he said, "And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle, and by the altar." [40] As between the tabernacle and the altar there were ten cubits, so from the hang-

[38] Exod. xxvii. 18. [39] Exod. xxvii. 19. [40] Numb. iv. 26.

ings to the entrance of the court there were ten cubits. But you could not know how high was the entrance of the court, till he said, "And for the gate of the court shall be an hanging of twenty cubits," in length and height. In breadth it was five cubits. "There was no meaning in saying five cubits, and what is the meaning of saying five cubits?" "To instruct thee that its length was ten cubits, and its breadth five cubits." As was the entrance of the tent, so was the entrance of the court. As was the entrance of the court, so was the entrance of the sanctuary. As was the height of the entrance of the sanctuary, so was the breadth of the entrance of the porch. "The length of the court shall be an hundred cubits, and the breadth of it fifty everywhere."[41] The oral law says, "Take fifty and surround them with fifty."[42] Hence said Rabbi José, the son of Rabbi Judah,[43] "an enclosed space which can contain two seahs of sown grain as the court of the tabernacle, is lawful for carrying burdens on the Sabbath day."

CHAPTER VI

The ark which Moses made in the desert was in length two cubits and a half, and in breadth one cubit and a half, and in height one cubit and a half, as is said, "And they shall make an ark of shittim-wood, two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof."[44] R. Meier said, "with a cubit containing six handbreadths — thus they make fifteen handbreadths. Take from them twelve handbreadths for the breadth of the tables, and two handbreadths for the place where the roll of the Law lay, and half a handbreadth from either side for the thickness of the ark. And the breadth of the ark was nine handbreadths. Take from

[41] Exod. xxvii. 18.

[42] Some explain this to mean "multiply fifty with one hundred" (Aruch); others think that the measurement is to be made with a rope of fifty cubits. (Eruvin.)

[43] Some read "in the name of," etc.

[44] Exod. xxv. 10.

them six handbreadths for the length of the tables, and for the place where the roll of the Law lay, two handbreadths, that it should not be pressed going in and out, and half a handbreadth on either side for the thickness of the ark." R. Judah said, " with a cubit containing five handbreadths, thus there were twelve handbreadths and a half, and four tables lay in it — two perfect, and two broken. And the length of each table was six handbreadths, and their breadth six, and their thickness three. Take from them twelve handbreadths for the breadth of the tables, and a fingerbreadth on either side for the thickness of the ark. And the breadth of the ark was seven handbreadths and a half. Take from them six handbreadths for the length of the tables, and one handbreadth for the place where the handles (pillars) lay; and on it the explanation of the prophets is, " King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver." [45] And there was a fingerbreadth on either side for the thickness of the ark, but the roll of the Law was put on the side, as is said, " And put it in the side of the ark of the covenant of the Lord." [46] And so with the Philistines, he said, " And put the jewels of gold, which ye return for a trespass-offering, in a coffer by the side thereof." [47] R. Judah the son of Lakish, said, " there were two arks, one which abode in the encampment, and one which went forth with them to war, and in it were the broken tables," as is said, " And the ark of the covenant of the Lord went." [48] But the one with them in the encampment contained the roll of the Law. That is what is written, " Nevertheless the ark of the covenant of the Lord; and Moses departed not out of the camp." [49] And so he said with regard to Saul, " And Saul said unto Ahiah, bring hither the ark of God." [50] And so of Uriah it is said, " The ark, and Israel, and Judah abide in tents." [51] But the ark of the covenant went not forth to war, save once only, as is said,

[45] Song of Solomon, iii. 9, 10.
[46] Deut. xxxi. 26.
[47] 1 Sam. vi. 8.
[48] Numb. x. 33.
[49] Numb. xiv. 44.
[50] 1 Sam. xiv. 18.
[51] 2 Sam. xi. 11.

"So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts." [52] R. Judah said, "there was nothing in the ark save the tables of the covenant only," as is said, "There was nothing in the ark save the two tables of stone." [53]

CHAPTER VII

"How did Bezaleel make the ark?" "He made three boxes, two of gold and one of wood. He put the wooden one inside the golden one, and the golden one inside the wooden one, and covered the upper edge with gold; as is said, "And thou shalt overlay it with pure gold: within and without shalt thou overlay it." [54] "And what is the meaning of saying, 'thou shalt overlay it'?" "It means that he covered the upper edges with gold." The golden mercy-seat was placed above upon it; as is said, "And thou shalt put the mercy-seat above upon the ark." [55] And four rings of gold were fastened in it, two on the north and two on the south, and in them the staves were put, and they were never moved from thence; as is said, "The staves shall be in the rings of the ark; they shall not be taken from it." [56] Even though Solomon made the pattern of all the vessels, the pattern of the ark he did not make; as is said, "And all the elders of Israel came, and the priests took up the ark." [57] The ark was placed in the midst of the House, and divided the House ten cubits by ten cubits. And two cherubs of gold stood on their feet on the ground. From the wall to the cherub there were five cubits, and from the cherub to the wall five cubits. "Where is it mentioned, that as soon as the priests brought in the ark the staves were drawn out, and they reached to the vail, and they touched the entrance?" As is said, "And they drew out the staves, that the ends of the staves were seen out in the holy place before

[52] 1 Sam. iv. 4.
[53] 1 Kings viii. 9.
[54] Exod. xxv. 11.
[55] Exod. xxv. 21.
[56] Exod. xxv. 15.
[57] 1 Kings viii. 3.

the oracle." [58] For that reason the doors of the Holy of Holies were never closed. "And they were not seen without." [58] It is not possible to say that they were not seen, since it was already said "they were seen." Neither is it possible to say that they were seen, since it is already said "they were not seen." "How is it?" "They were pushing out in the vail, and were seen in the sanctuary like the two paps of a woman." "And from whence do we know that they were drawn out from the inside?" As is said, "And they were not seen without." There we learned that they were drawn out from the inside. And from thence we learned that they were drawn out to the outside, as is said, "And the ends of the staves were seen." And where thou sayest that as the staves were drawn out, so were drawn out the wings of the cherubims, and they covered the ark, and overshadowed the house from above, as is said, "And the cherubims covered the ark and the staves thereof, above." [59] "And where was the ark concealed?" Rabbi Judah, the son of Lachish, said, "in its place in the house of the Holy of Holies, as is said, 'And there they are unto this day.'" [60] But the Sages say, "in the chamber of the wood." "And who concealed it?" Rabbi Judah the Holy said, "Josiah concealed it, as it is said; 'And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David, King of Israel, did build; it shall not be a burden upon your shoulders." [61] He said to them, "It shall not be carried captive with you to Babylon, that you should bear it upon your shoulders." Rabbi Eleazer said, "it went to Babylon, as is said, 'Nothing shall be left, saith the Lord,' [62] nothing, not even the words in it." The house of the Holy of Holies, which Solomon made for it, had a wall, entrance, and doors, as is said, "And the temple and the sanctuary had two doors." [63] But in the latter house there was no wall, only two boards were there, and the length of each one was a cubit and a half. And two vails of gold

[58] 1 Kings viii. 8.
[59] 1 Kings viii. 7, 8.
[60] 1 Kings viii. 8.
[61] 2 Chron. xxxv. 3.
[62] 2 Kings xx. 17.
[63] Ezek. xli. 23.

were there, spread over them from above, and it was called the place of Partition.[64]

CHAPTER VIII

The table which Moses made in the wilderness was in length two cubits, and its breadth one cubit, and its height was one cubit and a half, as is said, "Thou shalt also make a table of shittim-wood, two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof."[65] Rabbi Judah said, "the cubit contained five handbreadths, thus there are ten handbreadths." From thence the Sages said, "the table was in length ten handbreadths, and in breadth five handbreadths. And the showbread was in length ten handbreadths, and in breadth five. The length of the showbread was placed against the breadth of the table. It extended over two handbreadths and a half on either side. It follows that its length quite filled the breadth of the table." Rabbi Meier said, "the table was in length twelve handbreadths, and in breadth six handbreadths. And the showbread was in length ten handbreadths, and in breadth five. And its length was placed against the breadth of the table. It extended over two handbreadths on either side; and there was an opening of two handbreadths in the middle, that the air might blow through them (the loaves)." Aba Shaul said, "they put there two cups of incense of the showbread." The Sages said to him, "and is it not already said, 'And thou shalt put pure frankincense upon each row'?"[66] He replied to them, "and is it not already said, 'And by him shall be the tribe of Manasseh'?"[67] Although Solomon made ten tables, and all of them were lawful for service, as is said, "He made also

[64] Some commentators interpret *Traksin* to mean "place of doubting," as zealots continually disputed the exact division between the Holy Place and the Holy of Holies.

[65] Exod. xxv. 23.

[66] Lev. xxiv. 7.

[67] Numb. ii. 20.

ten tables, and placed them in the temple, five on the right side, and five on the left." [68] "If thou sayest five on the south, and five on the north, is not a table on the south worthless?" But what is the meaning of saying, "five on the right and five on the left"? "Five to the right of the table of Moses, and five to the left of the table of Moses, even though he did not arrange the showbread, save for the table of Moses only, as is said, 'And the table whereupon the showbread was.'" [69] Rabbi José, the son of Rabbi Judah, said, "all the tables were arranged for showbread, as is said, 'And the tables whereon the showbread was set.'" [70]

CHAPTER IX

The candlestick which Moses made in the wilderness was wrought from gold, and required hammering, and required knops and flowers, as is said, "And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft and his branches, his bowls, his knops, and his flowers, shall be of the same." [71] "Do I hear that he shall make separate members and join them to it?" "The teaching says that 'they shall be of the same.'" "Whence know we that it extends to the light?" "The teaching says, 'Thou shalt make.'" "I am of opinion that it should be extended to the bowls, knops, and flowers. The teaching says 'it,' and what dost thou see to extend it to the light, and withhold it from the bowls, the knops, and the flowers?" "Because the verse extends and withholds, therefore I extend it to the lights that they should be made with it, and I withhold the bowls, the knops, and the flowers, that they should not be made with it." "Whence know we to extend it to the tongs and snuff-dishes?" "The teaching says, 'thou shalt make.'" "I am of opinion to extend it to the snuffers, and the tweezers." "The teaching says 'it,' and what dost thou see to extend it to the tongs and snuff-

[68] 2 Chron. iv. 8.
[69] 1 Kings vii. 48.
[70] 2 Chron. iv. 19.
[71] Exod. xxv. 31.

dishes, and to withhold it from the snuffers?" "Because the verse extends and withholds. I extend it to the tongs and snuff-dishes, since they are used with it. And I withhold it from the snuffers and tweezers, since they are not used with it." As it was made of gold, it required hammering; when it was not of gold it did not require hammering. When it was made of gold it required bowls, knops, and flowers; when it was not of gold it did not require bowls, knops, and flowers. When it was made of gold it required a talent; when it was not of gold it did not require a talent. Rabbi Joshua, the son of Korcha, said, "it (the candlestick) was made of a talent, but the lights, and the tongs, and the snuff-dishes were not from the talent," as is said, "Of a talent of pure gold shall he make it." [72] "And what do I establish?" "That all these vessels were vessels of pure gold. But the trumpets which Moses made in the wilderness were made of silver only, as is said, 'Make thee two trumpets of silver.'" [73]

CHAPTER X

"How did Bezaleel make the candlestick?" "He made it from an ingot of gold, and it was like a beam. And above and below he made bowls, knops, and flowers, and drew out from it two branches, one on either side, and from it he drew out two other branches, one on either side, and again drew out two branches, one on either side, as is said, 'And six branches shall come out of the sides of it.'" [74] But we could not understand the hammering of the bowls, until it be said, "And in the candlesticks shall be four bowls made like unto almonds with their knops and their flowers." [75]

Aisi, the son of Judah, said, "there are five expressions in the Law, and they have no fixed meaning." These are they,

[72] Exod. xxv. 39.
[73] Numb. x. 2.
[74] Exod. xxv. 32.
[75] Exod. xxv. 34.

"accepted," [76] "cursed," [77] "to-morrow," [78] "made like unto almonds," [79] "and will rise up." [80] "If thou doest well, shalt thou not be accepted?" or, "thou shalt be accepted even if thou doest not well." "Cursed be their anger for it was fierce," or, "for in their anger they slew a man, and in their self-will they hocked cursed oxen." "To-morrow I will stand," or, "go out, fight with Amalek to-morrow." "Made like unto almonds with their knops, and their flowers," or, "four bowls made like unto almonds." "And this people will rise up," or, "thou shalt sleep with thy fathers, and thou shalt rise up." These are the five expressions in the Law which have no fixed meaning. Aisa, the son of Akbia, said, "it happened once to be more than a talent by a dinar of gold, and it was brought into the crucible eighty times." The body of the candlestick was eighteen handbreadths, the feet and the flowers were three handbreadths, and two handbreadths were smooth, and one handbreadth was for the bowl, a knop and a flower, and two handbreadths were smooth, and one handbreadth a knop, and two branches proceeded from it, one on either side. And two handbreadths were smooth, and one handbreadth a knop, and two branches proceeded from it, one on either side, and two handbreadths were smooth, and one handbreadth a knop, and two branches proceeded from it on either side. There remained three handbreadths, it which were the bowls, the knops, and the flowers, as is said, "Three bowls made like unto almonds with a knop and a flower in one branch." [81]

It follows that the bowls were twenty-two, and the knops eleven, and the flowers nine. "The bowls, to what were they like?" "To cups of Alexandria." "The knops, to what were they like?" "To the apples of pine-trees." [82] "The flowers, to what were they like?" "To the flowers on the pillars of the temple." It is found that you learn that there

[76] Gen. iv. 7.
[77] Gen. xlix. 7.
[78] Exod. xvii. 9.
[79] Exod. xxv. 34.
[80] Deut. xxxi. 16.
[81] Exod. xxv. 33.
[82] Or "egg-shaped, oval."

exist in the candlestick difficulty and forgetfulness more than in all the other vessels. "And whence know we that Omnipresence showed to Moses, the vessels ready, and the candlestick ready?" As it is said, "see and make them according to their patterns."[83] Although Solomon made ten candlesticks and all of them were lawful for service, as is said, "And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand and five on the left."[84] If you say, five on the south and five on the north, is not the candlestick on the north worthless?

"And what is meant by saying, five on the right hand and five on the left?" "Five on the right side of the candlestick of Moses, and five on the left side of the candlestick of Moses, even though they lighted the candlestick of Moses only, as is said, 'And the candlestick of gold, with the lamps thereof, to burn every evening,'"[85] Rabbi José, the son of Rabbi Judah, said, "they were all lighted," as is said, "Moreover the candlesticks with their lamps, that they should burn after the manner, before the oracle of pure gold; and the flowers, and the lamps, and the tongs made he of gold, and that perfect gold."[86] All these completed the golden one of Moses. Those on the west and east flaired in front of the middle light, as is said, "The seven lamps shall give light over against the candlestick."[87] From thence Rabbi Nathan said, "the middle one is the most honorable." The seven lamps flamed alike, and their lamps were equal, and they resembled each other. "How did they snuff it?" "They removed the snuff from the candlestick and deposited it in the tent, and rubbed it with a sponge." "It follows that many priests were busied on one lamp." The words of Rabbi José. But the Sages say, "They did not remove the lamps from their places; they only removed the snuff from the candlestick, as is said, 'He shall order the lamps upon the pure candlestick.'"[88]

[83] Exod. xxv. 40.
[84] 2 Chron. iv. 7.
[85] 2 Chron. xiii. 11.
[86] 2 Chron. iv. 20, 21.
[87] Numb. viii. 2.
[88] Lev. xxiv. 4.

CHAPTER XI

The altar of incense was in length a cubit, and in breadth a cubit, and in height two cubits, as is said, "And thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof: four square shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same." [89] And it was all overlaid with gold, as is said, "And thou shalt overlay it with gold." [90] This altar had three names, the altar of incense, the altar of gold, the inner altar. The altar of burnt-offerings was in length five cubits, and in breadth five cubits, and in height three cubits, as is said, "And he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof; it was four square; and three cubits the height thereof." [91] The words of Rabbi Meier. To him said Rabbi José, "from hearing what is said five by five do we not know that it is four square? What is the meaning of saying four square?" "It is superfluous, save for identification in pronouncing with regard to it an equal decision. It is said here four square, and there four square." "What four square is meant there?" "That its height is double its breadth, even the four square mentioned here means that its height is double its breadth." Rabbi Meier said to him, "if it be according to thy words, it follows that the altar is higher than the curtains." Rabbi José answered him, "and is it not already said, 'And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle, and by the altar round about.'" [92] As the tabernacle was ten cubits broad, so the altar of burnt-offerings was ten cubits broad. A painted line girdled it in the middle to divide between the blood sprinkled above, and the blood sprinkled below. The painted line and downward was five cubits. The foundation was a cubit. And three cubits was the compass, and the

89 Exod. xxx. 1.
90 Exod. xxx. 3.
91 Exod. xxxviii. 1.
92 Numb. iv. 26.

circuit was a cubit, and there they put the blood sprinkled below. The painted line and upward was five cubits — a cubit the horns, and three cubits the compass, and one cubit the circuit. And there they put the blood which was sprinkled above. And the blood intended to be sprinkled on the painted line and downward, if it were put on the painted line and upward, was worthless. And the blood that was intended to be sprinkled above the painted line, if it were put on the painted line and downward, was worthless. The altar which Moses made in the wilderness was in height ten cubits, and the one which Solomon made was in height ten cubits, and the one which the children of the captivity made was in height ten cubits, and the one prepared for the future, its height is ten cubits. The altar of burnt-offerings was placed in the midst of the court with its ascent on the south, with the laver on the west, with the slaughter-house on the north, and all the Israelites to the east, as is said, "And all the congregation drew near and stood before the Lord." [93] This altar had three names — the altar of burnt-offerings, the altar of brass, the outer altar.

CHAPTER XII

Moses made one laver, as is said, "Thou shalt also make a laver of brass." [94] Solomon made ten lavers, as is said, "He made also ten lavers, and put five on the right hand, and five on the left, to wash." [95] "There is no meaning in saying 'five on the right hand, and five on the left,' and what is the meaning of saying 'five on the right hand, and five on the left'?" "Five on the right of the laver of Moses, and five on the left of the laver of Moses." Solomon added to it when he made the sea, as is said, "And he made a molten sea, ten cubits from the one brim to the other; it was round all about, and his height was five cubits; and a line of thirty cubits did compass it round about. And it was an handbreadth thick, and the brim thereof was wrought

[93] Lev. ix. 5. [94] Exod. xxx. 18. [95] 2 Chron. iv. 6.

like the brim of a cup, with flowers of lilies, it contained two thousand baths." [96] It is not possible to say "two thousand," since before it is said "three thousand," [97] and it is not possible to say "three thousand," since before it is said "two thousand." "How can it be?" "Two thousand liquid make three thousand dry measure." But you don't know how much is the bath until it be said, "The ephah and the bath contain one measure," [98] "for ten baths are an homer." Allow ten baths for every cur — there are two hundred curs. Subtract from them fifty curs, and allow fifty square, there are one hundred and fifty cleansing-pools; since every pool contains forty seahs. "And from whence do we know that every pool contains forty seahs?" "As is said, 'And bathe his flesh in water,' [99] water to cover all his flesh." "And how much is it?" "A square cubit, in height three cubits." From thence the Sages judged the measure of a pool to be forty seahs. "And how can it contain one hundred and fifty cleansing-pools, if thou shalt say it was all round?" "It could not contain them." "If thou shalt say it was all square?" "It therefore contained more." But the three lowest cubits were square; allow for ten cubits square, there are an hundred cubits. Allow for an hundred square; there are an hundred cleansing-pools. The two highest cubits were round. Allow for ten cubits square; there are seventy-five cubits. Allow for seventy-five square; there are an hundred and fifty. Allow for fifty square; there are fifty cleansing-pools; since the square exceeds the round by a fourth. "And whence do we know that the square exceeds the round by a fourth?" "As is said, 'Ten cubits from brim to brim, round in compass, and a line of thirty cubits did compass it round about.'" [100] This teaches that the square exceeds the round by a fourth. "And whence do we know that it was round above?" "As is said, 'And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup.'" "And whence know we

[96] 1 Kings vii. 23, 26.
[97] 2 Chron. iv. 5.
[98] Ezek. xlv. 11, 14.
[99] Lev. xv. 13.
[100] 2 Chron. iv. 2.

that it was square below?" "As is said, 'It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east.'" [101] And what is meant by saying "looking toward" four times; but that when one entered the temple, he looked toward the right; when he entered into the court, he looked toward the right; when he entered the Mountain of the House, he looked toward the right; when the priest went up to the top of the altar, he looked toward the right? "And under it was the similitude of oxen, which did compass it round about, ten in a cubit, compassing the sea round about. Two rows of oxen." [102] It follows that there were four rows of the heads of oxen, which served for the four sides, as is said, "And the similitude of oxen, two rows of oxen were cast when it was cast." [103] And it was all cast even from the feet of the ox.

CHAPTER XIII

"How did the Levites guard the tabernacle?" "The family of Kohath watched on the south, as is said, 'The families of the sons of Kohath shall pitch on the side of the tabernacle southward.' [104] And they were overseers of the vessels of the ark, as is said, 'And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging and all the service thereof.' [105] Outside of them were the three tribes of Reuben, Simeon, Levi. The family of Gershon watched in the west, as is said, 'The families of the Gershonites shall pitch behind the tabernacle westward.' [106] And they were entrusted with all the vessels of

[101] 2 Chron. iv. 4.
[102] 2 Chron. iv. 3.
[103] The Jerusalem Talmud states that the water poured through the feet of the oxen, and that this was the well of Etham.
[104] Numb. iii. 29.
[105] Numb. iii. 23.
[106] Numb. iii. 35.

the tabernacle, as is said, 'And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation.' [107] Outside of them were the three tribes of Ephraim, and Manasseh, and Benjamin. The family of Merari watched on the north, as is said, 'And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.' [108] And they were entrusted with the taches, and boards, and bars, and pillars, and the sockets of the tabernacle, as is said, 'And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof.' [109] And outside of them were the three tribes of Dan, Asher, and Naphtali. On the east were Moses, Aaron, and their families, as is said, 'But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses and Aaron and his sons.' [110] And outside of them were the three tribes of Judah, Issachar, and Zebulon. The whole encampment of Israel was twelve miles. The standard of Judah was four miles, and the encampment of the Levites, and the encampment of the Shechinah, four miles. The standard of Reuben was four miles. The standard of Ephraim was four miles. The encampment of the Levites and the encampment of the Shechinah were four miles. And the encampment of Dan was four miles. It follows that the four corners of the tabernacle were four encampments for service on every side, as is said, 'Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp; as they encamp so shall they set forward, every man in his place by their standards.' [111] So soon as Israel set forward, the pillar of cloud which was standing still rolled up and spread out over the children of Judah like a kind of beam. The trumpet sounded, and blew an alarm, and sounded, and the standard of Judah moved forward, as is said, 'In the first

[107] Numb. iii. 38.
[108] Numb. iii. 31.
[109] Numb. iv. 25.
[110] Numb. iii. 36.
[111] Numb. ii. 17.

place went the standard of the camp of the children of Judah according to their armies.' [112] At once Aaron and his sons entered the tabernacle and took down the vail, and with it they covered the ark, as is said, 'And when the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering vail, and cover the ark of testimony with it.' [113] The trumpet sounded, and blew an alarm, and sounded. And the standard of the encampment of Reuben set forward. At once the sons of Gershon, and the sons of Merari entered, and took down the tabernacle, and loaded it on the wagon. And they set up the tabernacle before the sons of Kohath came, as is said, 'And the Kohathites set forward, bearing the sanctuary; and the other did set up the tabernacle against they came.' [114] And the trumpet sounded, and blew an alarm, and sounded, and the standard of Ephraim moved forward; the children of Kohath entered and took down the holy vessels, and loaded them on their shoulders, as is said, 'And when Aaron and his sons have made an end of covering the sanctuary and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it.' [115] The trumpet sounded, and blew an alarm, and sounded. And the standard of Dan moved forward, as is said, 'And the standard of the camp of the children of Dan set forward.' [116] It follows that two standards were in front, and two standards were in the rear, and the encampment of the Levites, and the encampment of the Shechinah were in the middle, as is said, 'Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp.' [117] And as they encamped, so they set forward, as is said, 'As they encamp, so shall they set forward.' Israel set forward by three commands, by command of the Holy Blessed One, by command of Moses, and by command of the trumpets."

"Whence know we the command of the Holy Blessed One?"

"As is said, 'At the commandment of the Lord, the children

[112] Numb. x. 14.
[113] Numb. iv. 5.
[114] Numb. x. 21.
[115] Numb. iv. 15.
[116] Numb. x. 22.
[117] Numb. ii. 17.

of Israel journeyed, and at the commandment of the Lord they pitched,' " [118] etc. " By the commandment of the Lord by the hand of Moses." [119] " By commandment of Moses — how? " " Moses said in the evening, ' early in the morning you must go forward.' " At once the Israelites began to gather their cattle, and prepared their furniture for the march. " By commandment of the trumpets whence know we it? " " As is said, ' Make thee two trumpets of silver, etc., that thou mayest use them for the calling of the assembly, and for the journeying of the camps.' " [120] " How? " " The trumpets sounded, blew an alarm, and sounded three blasts for every standard." Rabbi Judah said, " there were three blasts for every tribe."

CHAPTER XIV

When Israel was to encamp, the pillar of cloud rose up and spread out over the children of Judah like a kind of booth, and it covered the tent outward, and filled the tabernacle inward; as is said, " Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." [121] And that was one of the clouds of glory, which served the Israelites in the wilderness forty years. One on the right hand, and one on the left, and one before them, and one behind them. And one over them, and a cloud dwelling in their midst (and the cloud, the Shechinah which was in the tent), and the pillar of cloud which moved before them, making low before them the high places, and making high before them the low places, and killing serpents and scorpions, and burning thorns and briers, and guiding them in the straight way. Rabbi Simon, the son of José, said, " During the forty years, when the Israelites were in the wilderness, none of them had need of the light of the sun by day, nor the light of the moon by night. When it became reddish they knew that the sun had set, and when

[118] Numb. ix. 18.
[119] Numb. ix. 23.
[120] Numb. x. 2.
[121] Exod. xl. 34.

it became whitish they knew that the sun rose. And when one looked into a barrel, he knew what was in it; and into a pitcher, and he knew what was in it, by reason of the cloud, the Shechinah in their midst," as is said, "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journey." [122] And so it is prepared to come in the future: as is said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light." "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." [123] "From whence did the Shechinah speak with Moses?" Rabbi Nathan said, "from the altar of incense," as is said, "And thou shalt put it before the vail that is by the ark of the testimony, etc. Where I will meet with thee." [124]

Rabbi Simon, the son of Yochai, said, "beside the altar of incense," as is said, "And thou shalt beat some of it very small, and put it before the testimony in the tabernacle of the congregation; where I will meet with thee."

The disciples of Rabbi Ishmael said, "beside the altar of burnt-offering," as is said, "This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation, before the Lord; where I will meet you." [125]

[122] Exod. xl. 38.
[123] Isa. lx. 1, 19, 20.
[124] Exod. xxx. 6.
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THE END

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